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Selections.

From the Christian Examiner.

POSITION AND DUTIES OF THE NORTH WITH REGARD TO SLAVERY.

It has been common, both at the South and the North, to deny not only the duty, but the right of northern men to discuss the subject of slavery. The attempt has been made to draw around the Africans in bondage a line of circumvallation, which philanthropy, sympathy, nay, not even calm, dispassionate investigation can cross with impunity. This line, however, we cannot hold sacred. For the Africans are within the pale of human brotherhood, which Christianity has marked for us; and the fact, that they are part and parcel of our own body politic, certainly cannot render them less our brethren. Nor, on the other hand, can the fact, that they belong to States which wield some of the attributes of independent sovereignty, rightfully exclude them from our sympathy, unless we have been wrong in sympathizing with the Greeks and Poles, and with the Asiatic tributaries of Great Britain, with whose oppressors we surely have as little political connection as with the southern States of our own confederacy. Is it said that the Constitution and laws of the Union preclude our action in the premises, and therefore should suppress our sympathy, or at least the free utterance of it? We deny that the Constitution or fundamental laws of the Union put this subject beyond the reach of our political action; and, if they did, and it should still appear that God had placed us under religious obligations to the enslaved, we cannot, for a moment, admit that human compacts or enactments are valid against the divine law. Is it peremptorily asserted, that we at the North have no responsibilities or duties with reference to slavery? We still will contend for the right of trying this question ourselves, inasmuch as the question of responsibility or of duty can never be answered by others in our stead. We say not at the outset, that it is our right or duty to act upon this subject; but merely maintain the right, nay, the duty of inquiry—of determining, by the free exercise of our own judgment, whether and how far we at the North are accountable for the wrongs and evils of slavery—whether and how far Providence has entrusted to us the power, and given to us the means, of decisive influence and action in the cause of emancipation. To put an answer to these inquiries, is the object of the present article.

We will first define the position of the people of the North, with reference to slavery, and our position will determine our duties.

In the first place, we stand in undoubted relations of brotherhood to the entire slave population; and, however much or little we may be able to do for them, they are legitimate subjects of our interest, sympathy, and intercession; nor can it be questioned that we should hold ourselves in readiness to perform in their behalf any brotherly office, which implies no trespass upon the rights or well-being of others.

In the next place, we have with us at the North not a few of the African race, with whom we have immediate social relations, and our treatment of whom will be determined mainly by our feelings towards their race as a whole. These negroes are among us, as the outcast Parias are in Hindoostan. They are generally excluded from our common schools, and in some places are left without any provision for their education. From some churches they are shut out, and in others seated in a solitary loft, above the organ, forbidden so much as to stand on the same floor with their white brethren in the house of Him, who "hath made of one blood all nations of men," nay, not permitted to kneel at the sacramental altar, till the last white communicant has retired to his seat. There are very many, who seem to look upon the whole race with loathing and detestation. Now, if there be anything wrong in this state of things, compassion for and sympathy with the slave are more likely than aught else to set it right. But, if the great body of the African race in our country be viewed with a resolute hardness of heart, the few, with whom we come occasionally in contact, will be sure to suffer neglect and contumely from us.

Yet again, there are at the North many ardent, devoted friends of the slave, to whom, unless they have forfeited them by misconduct, we owe all the duties of good neighborhood, friendship, and Christian fellowship; and our views of the subject of slavery must determine, whether we shall treat them as deluded, erring, and guilty men, or whether we shall regard them as endowed with the true spirit of charity and philanthropy. They are, many of them, persons of the most exemplary lives in every other point of view—persons, of whom it is often said, that their anti-slavery principles are their only fault. Is this to be regarded as a heinous fault, worthy of vehement reproof, censure, denunciation, excommunication; or as in itself amiable and commendable? If we are right in considering slavery as a forbidden subject, and the slave as shut out, by the will and law of God, from our sympathy, prayers, and efforts, then is the anti-slavery man, as such, a disorganizer, a man full of treason, a dangerous member of society, to be treated with suspicion and distrust. But if, on the other hand, we have duties incumbent on us with reference to slavery, then he, who has the courage to meet these duties with a bold front, is worthy of high esteem and honor, so far as he preserves the meek and gentle spirit of his Master. To be sure, if he be a fanatic, his fanaticism on this, as on any other subject, is proof of a weak head. If he be denunciatory, his bitterness of spirit on this, as on any other subject, betrays a bad temper. But, simply as an anti-slavery man, he is to be regarded with the same esteem, with which we regard any other consistent and devoted laborer in any philanthropic work. But, we repeat it, our duties towards this portion of our fellow-citizens depend upon our views of the evil and the remedy of slavery.

Then, again, there is a great deal of emigration from the northern to the southern States, and a heavy responsibility rests on us as to the tone of feeling and principle with which those shall be imbued, who go from our midst to communities, where their immediate influence must be given either for or against this form of oppression. New England, men, wherever they go, occupy prominent places, and exert a commanding influence. They are more apt to give than to receive law—to control the current of opinion, than to yield to it. In some of the southern towns and cities, the chief men in every department of business and enterprise, are natives of New England. At present, these adopted citizens of the South are, for the most part, among the strongest and least tolerant advocates of slavery. The editor of the Southern Review, a work established chiefly for the maintenance of distinctively southern principles, is a northern man. Many of our readers have seen the recent correspondence of a church in Savannah with the American Unitarian association, in connection with their sending home unheard a clergyman, who had been selected for them on the express ground of his standing uncommitted with reference to northern abolitionism. From their unwillingness to listen for a single sabbath, or to give the slightest countenance to one, who could be suspected of hostility to southern institutions, it might be inferred that this parish was composed of people, in whose veins pure southern blood had flowed for many generations. But, in point of fact, this parish is composed almost entirely of northern men. A clergyman, who recently officiated there, can recall the names of but three natives of the South among the male parishioners. Of the three members of the committee of correspondence with the Unitarian association, two are northern men by birth; and still another member of the parish, who bore a prominent part in the transactions relating to Rev. Mr. Motte, and indeed is an acknowledged leader in all ecclesiastical matters, is a northern man, and holds an auction every Thursday, for the sale of human flesh. These facts we have specified as illustrating the state of principle and feeling which prevails, with hardly an exception, among northern men, who have become citizens of the South. Now, there must be something grossly wrong in the state of public feeling at the North, while such men, and few others, are sent southward. There must be bitterness at the fountain, whence such streams flow. And we have no doubt that, if the New England people, who are now at the South, had carried with them what ought to be New England principles, and simply lived them out by tacitly declining all connection with slavery, and all action in its favor, without any insurrectionary language or movement, they would have done a vast deal towards mollifying the tone of public sentiment at the South, and preparing the way for the gradual emancipation of the enslaved. A healthy and active state of general sentiment at the North is then, in this point of view, if in no other, of prime importance, and would be of extensive and controlling influence.

We have as yet named prominent, indeed, yet only secondary features of our position with reference to slavery. We are still more intimately connected with the system. We, the people of the North, are slaveholders and slave dealers. The Constitution and history of our federal government cover a vast amount of pro-slavery recognition, sanction, legislation, and executive action; and for all this, the non-slaveholding States are accountable; for they have always had the majority in the national councils, and, had they been true to the principles for which they professedly contended in the war of the revolution, the federal government would have been clear of this unholy compact. Now, what the non-slaveholding States have done, they may undo. What they have established, they may abolish. What they have sanctioned, they may disavow. Let us then take a cursory view of what they have done, established, and sanctioned; for this is requisite, in order to define their position.

Our Constitution embraced at the outset an atrociously guilty compromise, guaranteeing the continuance of the slave trade for twenty years, without providing for its abolition, even then; and against this many earnest and fervent voices were raised by not a few of the first and best men in the nation, among whom we would make honorable mention of Joshua Atherton, of New Hampshire, (grandfather of *Hon. Charles G. Atherton*,) who opposed the adoption of the Constitution on this ground alone; for, said he, "If we ratify the Constitution, we become consenters to and partakers in the sin and guilt of this abominable traffic." By the Constitution, also, a larger than its due share of representation and influence was secured to the southern States, by reckoning three-fifths of the slaves in the numbers on which the apportionment of representatives in Congress is made—an arrangement, by which the southern minority of the free citizens of the country have been fast approaching a majority in the representation; and will, if the process go on unchecked, soon attain that majority by the increase of slaves in the extreme South, the creation of new slaveholding States, and the admission of Texas. There is also an article in the Constitution which permits the reclaiming of fugitive slaves in the free States, and thus declares our territory, what it has often been made, a hunting ground for slave drivers. Under this article, according to the construction of our supreme judiciary, any citizen of the North, (he need not be black—men as white as most of our readers have been claimed and seized as slaves at the North,) may be seized and carried into slavery without the form of trial, on the mere affidavit of the claimant before a justice of the peace. The redeeming trait in this article is, that it does not make it incumbent on the State authorities to act in such cases, and its force may be evaded, (as it has been, to the honor of Massachusetts, by the unanimous vote of her legislature,) by prohibiting, under severe penalties, any of the State functionaries from aiding in the arrest or verification of persons claimed as slaves, and forbidding the use of the jails of the State for the detention of such persons. But still the article is a foul blot upon our Constitution, and a memorial of a sycophancy and subserviency to the South on the part of the North, which has been as the life-blood of southern slavery.

By the Constitution, Congress has exclusive jurisdiction over the territories belonging to the Union; and, south of thirty-eight and a half degrees of north latitude, Congress has sanctioned slavery in all those territories. Several new slaveholding States have been admitted to the Union; and particularly, in 1820, Missouri, the question of whose admission was made to turn solely on the point of slavery, was admitted with liberty to hold slaves, by means of the infamous defection of northern members of Congress from the true principles of freedom.

Under the authority of Congress, also, and by the votes and the acquiescence of northern legislators, slavery and the domestic slave trade, in its most revolting features, are sustained in the District of Columbia, of which the entire, unrestricted jurisdiction is vested in Congress. There are nowhere in the Union more severe slave laws than are sanctioned in that district by act of Congress. The barbarity of the slave laws in force there, may be judged of from one single item. A slave, convicted of setting fire to any building, is to have his head cut off, his body divided into quarters, and the parts set up in the most public places. In the very seat of government, any colored person may be apprehended as a fugitive slave; and if he proves himself free, he is charged with all the fees and rewards given by law for the apprehension of runaways; and upon failure to make payment, he is liable to be sold as a slave. Thus, under the very eye of Congress, a free man of color, on his lawful business, may be arrested, thrown into jail, and if too poor to pay charges, which range from forty-five to ninety dollars, sold into irredeemable slavery. There have been, however, cases in which blacks thus arrested have been discharged. There was reported to the house of representatives a case, in which a black man was taken up on suspicion of being a runaway slave, and kept confined *four hundred and five* days; in which time vermin, disease, and misery had deprived him of the use of his limbs, and made him a cripple for life; and he was then discharged because no one would buy him. Yet, while these things are well known in Congress, and are brought before that body by committees of their own, they have repeatedly voted to make no alterations in the slave laws of the district; and to such votes, scores of northern legislators have recorded their names in the affirmative. Meanwhile, the neighboring State of Maryland, from which many of these slave laws were derived, yielding to the spirit of the age, has expunged the most obnoxious of them from her statute-book; and on her soil, the man who confesses himself a slave, is released, if his master does not answer an advertisement, and appear to claim him, within a limited time.

Under the eye, and with the sanction of Congress, the District of Columbia is also made the great slave market of the Union. There have been single numbers of the National Intelligencer that have contained advertisements relating to the purchase and sale of not only hundreds, but even thousands of slaves. In the city of Washington, so lucrative is this trade, that licenses to carry it on, still under the authority of Congress, are given, and regularly paid for, at a rate prescribed by the city corporation, which has been, and probably is now, no less than *four hundred dollars*. Northern members of Congress are often compelled to meet droves of slaves on their way to a market or to the river, handcuffed, and chained together. This traffic is disgusting to the best people of the district—has been petitioned against, by large numbers of them—has been presented as a nuisance by grand juries—has been commented upon with righteous severity in charges from the bench—and yet legislators from the non-slaveholding States have not principle, energy, and independence enough to do it away.

By the Constitution, the regulation of commerce between the several States is vested in Congress; and Congress has enacted laws permitting the slave trade between the States coastwise in vessels of over forty tons burden, and prescribing minutely the manifests, forms of entry at the customhouse, and specifications to be made by the masters of such vessels. By the same authority, a vast inland slave trade is carried on, and immense numbers are driven in herds from the northern to the southern and southwestern extremities of the slaveholding district, often thirty or forty attached to the same long chain, each by a short chain affixed to his iron handcuff. In Maryland and Virginia, this is a business of prime importance; and large, jail-like places of deposit, well supplied with thumb-screws, gags, and cowhides, are scattered at not unfrequent intervals over the territory of those States. In 1836, no less than *forty thousand* slaves were sold out of Virginia, for a sum of not less than *twenty-four millions* of dollars; and, not long before that date, a distinguished statesman of Virginia publicly declared, that his native State had been converted into "one grand menagerie, where men were reared for the market, like oxen for the shambles." And all this under the authority of Congress, and with the consent of northern legislators.

But our federal government has not confined its action on this subject within its own jurisdiction. By express votes of Congress, and of course, of northern members to constitute a majority, the government has repeatedly negotiated with Great Britain, (though happily with no success, except a paltry pecuniary remuneration, in one or two instances,) for the restoration of fugitive slaves from Canada, and of slaves that have been cast by shipwreck upon British soil. And, to cap the climax of degradation, our republic, when the permanence of slavery in the island of Cuba was supposed to be threatened, made to the courts of Madrid and St. Petersburg, and to the Congress of Panama, the most dolorous representations of the effect, which emancipation in Cuba must needs have upon her own domestic institutions; and intimated, in the most explicit terms, that the United States would without hesitation embark in any war, which might be necessary to perpetuate slavery in that island—yes, pledged the entire strength and resources of this nation, which styles itself free, to keep hundreds of thousands of human beings out of its own precincts, in hopeless degradation and bondage.

Now, while such has been the spirit of a large portion of the delegation to Congress from the non-slaveholding States, we cannot regard the rejection of petitions bearing upon slavery, as a matter of surprise, or as furnishing additional ground for moral indignation to an honest and philosophic heart. Before the right of petition was formally denied, the majority of northern members had sufficiently shown that there was no right too sacred to be yielded up to southern dictation; and, as they would at any rate have treated the subject matter of these petitions with neglect and indignity, it may have been as well for them to do the work in brief, and to save the time and money of the nation by one sweeping vote of rejection.

Such is the amount of action, permission, and sanction, for which we at the North are accountable. To this degree are we slaveholders and slave dealers. We are not indeed directly responsible for slavery within the borders of the several States. That is their concern. But for every act or recognition on the part of the federal government, we are accountable—that is, we, the people, not our representatives or rulers, who are our agents; but we, individually, whenever we have voted for a man, who was likely to cast a pro-slavery vote in Congress, whenever we have learned with indifference that our agent had cast such a vote, whenever we have voted a second time for a man, who had once cast such a vote. The acts of our representatives, which we let go by unrebuked, are our acts. When northern men have thus voted, it has been because their constituents were either indifferent to the whole matter, or strongly tinged with southern principles. A late member of Congress, who never failed, when the opportunity offered, to vote in behalf of slavery, recently made, in an official document from the executive chair which he now fills, the following exposé of his political creed: "While in public life, it has ever been, and will ever continue to be, my effort, first to learn, and then to do, the will of my constituents." This man, had he belonged to the Massachusetts or Vermont delegation, would no doubt have voted differently, on many of the questions involving the subject of slavery; but he represented New Hampshire, where the general tone of public feeling is either absolute indifference, or a leaning towards the pro-slavery side of all these questions. The use of the representative's own conscience seems to have grown obsolete, and instructions and pledges have so far supplied its place, that on all matters of importance, the alternative is obedience, or the resignation of one's office. Thus the burden rests upon the consciences of the citizens at large.

Such is the position of the people of the North, with regard to slavery. What are the duties growing out of this position?

In the first place, it is undoubtedly the duty of every citizen to take cognizance of the subject, to know what slavery is, and to have a just, and, so far as may be, an adequate idea of its evils and enormities. In judging of southern slavery, we have no need to discuss the question, whether slavery is intrinsically and under all circumstances an evil and a wrong. It is certainly within the range of abstract possibility, that a state of things might exist, in which something corresponding to the relation of master and slave should be mutually beneficial. Such a state of things did probably exist in the patriarchal families in very early times; and, from all the hints that we can glean of those times, the servants or slaves were generally the privileged party. But this has nothing to do with our negro slavery. The bondage of the African race is the fruit of manstealing, a crime denounced in the severest terms by revelation, and utterly abhorrent to the very first principles of humanity. Then again, our system of negro slavery sets aside that law of God, by which the marriage covenant is pronounced inviolate and permanent. There are among the slaves no husbands and wives joined till death shall part them. Their union is not marriage, nor is it usually sanctioned by the sacrilegious mockery of a marriage ceremony. Those united for a season, may be, without their consent, separated scores or hundreds of miles from each other, and then each is permitted, expected, nay, compelled to enter into a new union, and, perhaps a few months after, into yet another. The leading ecclesiastical bodies at the South have even issued proclamations, declaring that the gospel laws of matrimony are not to be considered as binding upon the slaves, or with reference to them, and that the slave may lawfully change his or her wife or husband with every change of residence. This one feature is sufficient to make the whole system unspeakably degrading and demoralizing, inasmuch as it entirely breaks up the institution of families, which is the choicest instrument of civilization and refinement, the surest bond of virtue, and an essential means of religious culture and discipline. Then, too, in most of the southern States, deep and hopeless degradation is entailed upon the slaves, by their being wholly cut off from the means of education, stripes, fines, and imprisonment impending over him or her, who would teach a slave to read, or give him a Bible. Of course, this system precludes all just and accurate knowledge of truth and duty, and all opportunity to rise in the scale of intellectual and moral being. Under the present state of things, the female slaves are necessarily, and almost universally, made victims of the licentiousness of the whites. The most decisive and unanimous testimony is borne on this point by every honest witness.

With regard to the moral condition of the slaves, our fairest estimate must of course be that based on southern testimony. In a report adopted and published by the Presbyterian synod of South Carolina and Georgia, made but a few years since, it is said, "that the negroes are destitute of the privileges of the gospel, and ever will be, under the present state of things,"—that they "will bear comparison with heathen in any country in the world,"—that "not a twentieth part" of the slaves attend public worship. A recent writer in the Western Luminary, a respectable religious newspaper in Kentucky, says:

"I proclaim it abroad to the Christian world, that heathenism is as real in the slave States as it is in the South Sea Islands, and that our negroes are as justly objects of attention to the American and other boards of foreign missions, as the Indians of the western wilds. What is it constitutes heathenism? Is it to be destitute of a knowledge of God,—of his holy word,—never to have heard scarcely a sentence of it read through life,—to know little or nothing of the history, character, instruction, and mission of Jesus Christ,—to be almost totally devoid of moral knowledge and feeling, of sentiments, of probity, truth, and chastity? If this constitutes heathenism, then are there thousands, millions of heathens in our beloved land. There is one topic to which I will allude, which will serve to establish the heathenism of this population. I allude to the universal licentiousness which prevails. It may be said, emphatically, that chastity is no virtue among them,—that its violation neither injures female character in their own estimation, nor that of their master or mistress. No instruction is ever given, no censure dispensed. I speak not of the world, I speak of Christians generally."

Compared with this mental and moral degradation, (we might almost say *annihilation*, for the system does all that it can to sink the man into the brute,) the mere physical sufferings connected with it, severe as they are, dwindle into insignificance. These may perhaps be often overrated; the moral evils no imagination can overrate. As to the fare, as to the clothing of the slaves, it is indeed scanty and poor, bearing no comparison, at least on the plantations, with that of free laborers at the North, yet much better, no doubt, than the English manufacturers, and many classes of free laborers in Europe can procure. With regard to cruel treatment, there are doubtless many humane masters, and there is a degree to which the slaves are protected by law, that is, they cannot be killed in mere sport or wantonness. But the slave-laws of all the southern States are written in blood, and are a burning shame for a nation that boasts of its freedom, and a foul outrage upon humanity. In Virginia, there are *seventy-one* offenses, which, subjecting a white man only to imprisonment, are in a negro punished with death. In Georgia, any person may inflict *twenty* lashes on the bare back of a slave found off the plantation where he belongs without a written license; and there are very many southern laws, by which, not for crimes, but for merely nominal offences, any responsible person whatsoever, without the intervention of a magistrate, may inflict from *twenty* to *forty* lashes. By the law of Maryland, a slave may, for riding a horse without leave, and for other like insignificant offenses, be whipt, have his ears cropt, or be branded on the cheek with the letter R. But we will not go on with the loathsome and harrowing recital; we might fill many pages with it; nor do we believe that there stands written, whether in fact or fiction, poetry or prose, anything so horrible, so shocking to every sentiment of humanity, as the statute-books of the southern States.

In addition to the legal cruelty to which the slave is liable, he is left in a great degree unprotected against private violence and wrong. To force applied for however unlawful or brutal purposes, the slave can make no resistance. Passive submission, not only to one's own master, but to the whole white population, is enjoined by the severest penalties. There are some cases, in which a slave, for merely striking a white man, may be lawfully killed on the spot; and death, in Georgia, for the second offense, and for the third, in South Carolina, is the legal penalty for a slave's striking any white person, under circumstances of whatever provocation, or in resistance of any treatment, however unlawful, brutal, or malignant. The slave is cut off from the benefit of trial by jury, except in capital cases; and in South Carolina, Virginia, and Louisiana, life may be legally taken without the verdict of a jury. In Louisiana, if the court is equally divided as to the guilt of a slave, judgment is rendered against him. In 1832, *thirty-five* slaves were executed at one time in Charleston, South Carolina, without the intervention of a jury. The degree of protection which the slave enjoys against over-working, and the security in which he holds any little property of his own, may be judged of from the fact, that the lowest prescribed limit of a slave's daily labor is *fifteen* hours, that in several of the States a slave is not permitted to raise cotton, or to keep domestic animals for his own benefit, and that in several of the States masters are forbidden, under heavy penalties, to let their slaves work for wages for their own benefit. The extent to which the slave's life is protected may be inferred from the law of South Carolina, which provides that, if a slave be murdered by a white person in a sudden passion, or by excessive punishment, the man who kills him shall pay a moderate fine, and be imprisoned six months.

Now these laws are not merely indications of what may in extreme cases be done to, or suffered by the slaves. Laws are the surest index of the state of public sentiment in a community, and these laws show in what light the rights, the comfort, and the life of the slave are regarded at the South. These laws are the true criterion of judgment. Individual cases of hardship, and gross cruelty may exist under the most humane laws, wherever man has a power over his fellow-beings. We have ourselves known, in our own neighborhood, cases of the cruel treatment of children bound out at service, which, had they occurred at the South, would have figured largely in anti-slavery reports; but they would here have been the subjects of the severest legal animadversion, and would have roused the indignation of the whole community, while at the South, they would have been far within the liberty granted by law, and would have excited no surprise or censure. We doubt not that there are very many humane and conscientious masters at the South,—many, who bear the burden of slavery unwillingly, and who cherish a Christian sense of duty towards this species of property, from which they know not how to escape. But we want no other proof than the advertisements in southern newspapers, to convince us that cases of gross inhumanity are appallingly frequent; and even in the cities, where the slaves are supposed to enjoy a condition of greater comfort than on the plantations, the severe whipping of adult slaves, both male and female, either by the master, or by the public functionary, appointed for that purpose, is a common and habitual thing.

Such is slavery,—the institution for which our kind construction, our tolerance, our sympathy, our tacit approval, is often claimed. Such is the slavery, which we northern men help sustain in the District of Columbia, and in the territories under the national jurisdiction, and which, in the portions of the country where it has the deepest dye, is replenished by a traffic conducted under our sanction and authority. Such is the burden, which, as it exists in the southern States of the Union, claims not indeed our interference until it is solicited, but our prayers and our sympathy both for the enslaved and for their masters. And can it be heaven's will that we should close our hearts against the knowledge of such wrong and misery? Shall constitutions and enactments restrain prayer, and make void the law of God and of Jesus, which says, "all ye are brethren?" But what shall we, what can we lawfully do for the benefit of the slaves taken collectively?

In the first place, we can and should pray for the slave and his master, in public and in private, not in mere form, but heartily, fervently. And this we say, not *pro formâ*, because we are writing for a religious periodical, but because we believe in the efficacy of prayer. The evil is one of appalling magnitude. The stone is very great. We cannot roll it away unless God strengthen us and teach us how. But if all Christian people at the North would unite in earnest supplication to God for their unhappy brethren, he would open their eyes to modes of influence and effort now hidden. And on a subject exciting, the calm and gentle spirit of prayer is especially needed to purge philanthropy from all admixture of earthly passion, to temper it with justice and candor, and to prevent sympathy with the oppressed from degenerating into hatred and vindictive feelings towards the oppressor. We fear that on this subject there has been too much preaching and too little praying.

But we ought to preach as well as pray, and to write as well as preach. The subject is an open one, and demands discussion; nor by its discussion can wrong be done to any, so long as the laws of truth and of brotherly love are kept inviolate, and all bitterness and wrath are put away. It is often said, that slavery is not a subject for the pulpit. But why not? A just moral perspective will not indeed ensure it the broad and engrossing place in pulpit services, which some assign to it. But we regard it as a fit subject for discussion in the stated services of the sanctuary, because slavery is a moral rather than a physical evil, and presents its most alarming and revolting aspects in a Christian point of view; because the evil is so desperate, that no power short of the omnipotence of Christian truth and love can reach it; because the slaves and the slaveholders are our brethren, children of our Father, bound to us by religious ties, and it is therefore fitting that we should bear them on our minds and hearts in our Father's house; because, if we have any duties towards them, they are religious duties, and therefore within the legitimate scope of the pulpit; and, finally, because the subject is encompassed with so many difficulties, and needs for the solution of them so much of the wisdom that is from above, and for its discussion without offense so much of that calmness and meekness, which should characterize the pulpit more universally than it does, that we may well apply to it the language and imitate the example of the Psalmist, with regard to perplexities of a different class: "If I say, I will speak thus, behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me, until I went into the sanctuary of God." Let then a firm and strong disapproval of the whole system breathe from the pulpit and the press, throughout the non-slaveholding States. Let no man be ashamed, or afraid to utter or to write what he believes and feels. Let this state of public sentiment be cherished at the North, without any aggressive movement towards the South; and it cannot but make itself felt there. It has there even now many hearts ready, yearning to respond to it. And those at the South, who cling to slavery, depend for their support to a very great degree upon popular feeling at the North, and feel fortified by the strong pro-slavery ground taken by the northern press and pulpit, more than by any or all things else. While slavery has its friends at the North, its hold upon the South cannot be relaxed. But right feeling here will work its way there. Our literature tinged with it will be read and felt there. Our great political orators once imbued with it will send the truth home to southern hearts in breathing thoughts and burning words. Our ecclesiastical bodies are more or less intimately connected with the southern church, and their unanimous, decided, and strong sentiment will soon find a response from every devout and intelligent Christian at the South, and will awaken to sincere penitence and a better mind those portions of the southern church, which have entered into willing compact with this iniquity. Let the whole North be set right on this subject, and there would be no call for active interference or expostulation. Slavery would expire without a blow. It could not live a day without sympathy and support from beyond its own borders. Public sentiment is not the lame and slow agent which it once was; but it moves on wings of fire, and is like lightning which glances through the whole firmament with a flash.

In addition to this general expression and full establishment of right feeling upon this subject, it is most manifestly our duty to undo our own work,—to abolish slavery and all operations connected with it, so far as the field of our jurisdiction extends. This is the most momentous subject of national legislation; nor can we hope for the smile of Providence upon any of our counsels, while this is overlooked. We deem it of the utmost importance, (and it certainly is important,) that our legislators should be sound in the faith on such subjects as the tariff and the currency, on which men yet may honestly differ,—it is of incomparably greater importance that they should be men, who will not by their continued subserviency to a system, which no northern man in his heart approves, call down the judgments of long-suffering Heaven upon our land. The domestic slave trade should be stopped; and that movement would insure speedy emancipation in the slave-breeding States, where slaves are confessedly not worth keeping for their labor, and confine the evil to the extreme South and Southwest. The portion of country under the exclusive jurisdiction of the federal government should be purged of this contamination. Let it be done by purchase,—it would not cost a third of what the Florida war has cost, and it would be far better to pay men for what is not their property, than to let the most shadowy suspicion of injustice rest upon a philanthropic movement. Let the whole North too, as one man, resist the admission into the confederation of any new slaveholding member. Let all the non-slaveholding States also follow the noble example of Massachusetts, and forbid the agency of their magistrates and the use of their jails for the detention and restoration of fugitive slaves. Let the entire strength of the non-slaveholding States also be put forth in behalf of such amendments to the Constitution, as shall blot out all recognition of slavery, and base representation on the actual number of free citizens in the several States.

But, on all these subjects, the present is the time for prompt and energetic counsel and action. Let new slaveholding States be admitted into the Union, let Texas become a member of the confederacy, (and this may take place during the very next session of Congress, and scores of northern votes be cast in favor of it,) and not improbably the majority of representatives at the end of another ten years will belong to the slaveholding States, and the chains of slavery will then be riveted, till the iniquity of the nation is full, and our name and place shall be blotted out from among the nations of the earth. Is it said, that a decided stand against slavery on the part of the non-slaveholding States would destroy the Union? Let it then be destroyed. If the Union cannot be preserved, and the laws of God be at the same time kept, better that human compacts yield, and God be obeyed at all hazards. In saying this, let us not be understood as speaking treasonably of our national Union. We prize and love the Union, and sincerely pray that God may keep it. But we expect safety for it only by its conformity to the divine will and law. We do not believe that it is threatened by any philanthropic principle or movement. On the other hand, were slavery removed from a place so near its foundations, it would be built up at once in the strength and beauty of liberty and virtue, and would be the desire of all nations, the glory of the whole earth. But, if the Union is threatened, it is by the reciprocal encroachments of the South and sycophancy of the North, and by the reckless, unprincipled tone and spirit thus given to the whole legislation and action of the federal government. There is no part of the national administration not infected by the spirit of slavery. "The whole head is sick, and the whole heart is faint." The South is arrogating to itself a vast preponderance of government patronage and influence, and dictating laws for the whole Union, while northern men, making shipwreck of principle on the subject of slavery, preserve it on no other subject, and are pushing the country as fast as they can into misrule and anarchy. The only salvation of the country is for the non-slaveholding States to assert their own principles, and to send to the national legislature men of principle, Christians, philanthropists, men that fear God,—not pledged and packed men, but men whose consciences their constituents can trust,—not men who need to be instructed, but such as shall go thoroughly furnished for every good work.

We have as yet said nothing of anti-slavery societies. We know little of their movements. We have seldom seen, and never read their reports; nor have we examined any of their documents, except in search of facts bearing upon the general subject. The only anti-slavery meeting that we ever attended was one, to which we were drawn a few months ago, by the fame of certain negro orators, who were to be present. We suppose that the anti-slavery movement has done both good and harm, and probably very much more good than harm. So far as those societies have breathed a denunciatory spirit, we heartily disapprove of it. Yet they have not been the aggressors, nor can there have been anything in their most bitter speeches and writings, which can bear comparison with the rancor of their assailants, and the contumely and injury, which have been heaped upon them without redress. They have never mobbed defenseless women, nor stormed churches, nor set fire to public buildings, nor taken the lives of their opponents. We would far sooner have stood in their ranks than in those of their adversaries; for, whatever their excesses may have been, they have had principle on their side, though we wish that they had had grace, after their great Master's example, when they were reviled, not to revile again, when they suffered, to threaten not, but to commit themselves to him that judgeth righteously. Had they all breathed this spirit, as many of them uniformly have, their cause would by this time have outgrown all opposition. Had such men as the lamented Follen and Channing, and some living luminaries of the Church, whom we could name, (men who never harbored an unkind thought, or wrote or uttered an ungentle word) given the whole tone to the anti-slavery movement, we should, by this time, have seen the most glorious and successful reformation in modern Christendom far advanced towards its completion. But though the professed advocates of this cause have not done all that they might, or so well as they might, though they have been men of like passions with other men, and not angels, which reformers are always expected to be, and never are, they deserve at our hands, a few words of vindication, as to the alledged injury to their own cause, which has been charged upon them.

It is said, that their movement has closed many hearts against the claims of the slaves. Many hearts have indeed remained closed; but, in addition to the many thousands of active and zealous members of anti-slavery organizations, there is far more general and strong feeling on the subject throughout the entire North, than when this movement commenced. Nor was this a new movement. There had been, all over the non-slaveholding States, and in the more northerly of the slaveholding States, abolition societies, under that express name, in active operation for many years from the adoption of the federal Constitution, and in the northern and middle States till 1820. In looking over their reports and memorials, we find that they used as strong and earnest language on the subject of slavery, as can have been used in the most vehement recent publications. Their reprobation of the whole system is unlimited and intensely emphatic; and they numbered among their active members the confessedly first and best men in Church and State. They poured in upon Congress petitions and memorials against the admission of Missouri into the Union, and in these documents the strongest, most uncompromising anti-slavery ground was assumed, as the unanimous expression of northern sentiment. That was their last great battle. Defeated then, through the treachery of men, on whom they implicitly depended, they left the field, and were probably disbanded; for we find no subsequent traces of their existence.

The defection of the North from its legitimate principles on that occasion no doubt deadened the general conscience; and little was said or thought on the subject of slavery for the succeeding ten or twelve years. Meanwhile new relations were growing up between the North and the South. The southern cotton trade during this interval rose from utter insignificance to a place second to no other branch of business. The manufactories of the New England States became numerous and extensive, and depended on the South for their raw material. Our New England ships, shut out by universal peace from the general carrying trade, which they had once enjoyed, found the transportation of southern cotton, their surest and most lucrative employment. Thus had the North, in a very brief space of time, become connected with the South, by the closest and most constraining pecuniary ties, so that the republication of views, which twenty years before it had been scandalous not to admit, now touched new chords of interest, on which it jarred harsh and unwelcome music. The principles were not new; but the relations of northern men had become changed.

Maryland and Virginia abolitionism owes its decline to a similar chain of causes. For many years slavery had been in those States an intolerable pecuniary burden. For the ordinary operations of agriculture, slave labor was well known to be less lucrative than free labor; and yet the latter could not be had, while the former was employed. Much of the cultivated land of those States was exhausted by the perpetual succession of the same crops, and it could not be improved, nor could new land be brought under cultivation, without a larger capital in human stock, than owners could generally afford, or the profits of agriculture authorize. The African slave market was open until 1808, and the more southern States could buy slaves stolen ready grown in Africa, cheaper than they could be raised in Virginia and Maryland; and the suppression of the African slave trade left the country fully stocked, if not overstocked with slaves, and, southern industry remaining nearly stationary for a series of years, the slave-growing States found no regular or lucrative market for their increase. No wonder that they talked loud and long of emancipation. They were undoubtedly on the eve of decided action. But when cotton, from being little cultivated, became in a few years the great staple of the South, the demand for slaves grew large and constant, the raising of slaves for the market became the most lucrative business in the country, and Virginia and Maryland found a mine of wealth in an institution, which had long been draining their resources. What room, then, is there for surprise, that public feeling in these States should have undergone an entire revulsion? And is it not much more reasonable to attribute this revulsion to new mercenary motives operating in behalf of slavery, than to the re-echoing from the North of the very sentiments of Washington, Jefferson, and Randolph,—of sentiments, which for nearly fifty years had found free and fervent utterance in the legislature of Virginia?

It is often said, that the anti-slavery movement at the North has been the cause of many hardships and disabilities to the slaves at the South, particularly of the restrictions upon their movements and social gatherings, and of the laws against their being taught to read. But we find on examination, that most of these effects preceded their alledged cause. The American Anti-Slavery Society was formed in December, 1833; the New-England Society, which accomplished but little, a year or two sooner. It was not till 1834, or 1835, that the recent anti-slavery movement became of sufficient magnitude to attract attention at the South, or to be generally regarded at the North as anything more than an ephemeral effort of a few visionary and fanatical philanthropists. But the severest of the slave laws are as old as the constitutions of the respective States; and most of the additional restrictions and disabilities may be traced back to at least ten or twelve years before the formation of the American Anti-Slavery Society. The prohibition of Sunday and other schools for the education of slaves, we can trace back, in South Carolina to 1821; and, on, looking over Niles's Register for the four or five years next preceding and following that date, we find numerous enactments of the same kind in that and other southern States, and very many indications of an anxious and disturbed state of feeling with reference to the negro population, which we do not find within the last ten years. Possibly laws of this character may have been more rigorously executed since the formation of the American Anti-Slavery Society; but very few such laws have been enacted since that time. The State of things, which northern abolitionists have been so freely charged with bringing about, existed in full during the interval when the North hardly lifted up a voice against slavery. With regard to the condition of the slaves, we have unimpeachable testimony that they are better treated than formerly; and this is doubtless to be attributed to the influence of public opinion at the North, even in the partial and distorted forms in which it has reached the people of the South. It is said in the article in the Southern Review, which we made the subject of comment in our March number: "The fact is notorious, that slaves are better treated now than formerly, and that their condition is still improving." General Scott, in a recent letter, in which he expresses strong disapprobation of the anti-slavery movement, makes the same assertion. So much for the alledged injury to the slave from his northern friends.

It is also said that the efforts of northern abolitionists have fanned an insurrectionary spirit at the South. Against this charge there is abundant *primâ facie* evidence, without our looking into the history of slave insurrections. It is well known that living anti-slavery agents are not suffered to go at large in the southern States. The only effort that can be made, therefore, at the South, is by sending anti-slavery books, pamphlets, and newspapers. These are indeed sent and circulated in large numbers, not

among slaves, (for the slaves cannot read,) but among the masters; and, if the slaves are made acquainted with their contents, it must be through the gratuitous agency of their masters. In point of fact, all the great slave rebellions took place before the formation of the American Anti-Slavery Society. The writer in the Southern Review, already referred to, says, "Under no circumstances can a servile war ever take place;" that "*in vain* has the United States mail been infested and burdened with incendiary documents;" and that "no temptations or artifices can seduce the slaves from their allegiance." This Review is published at Charleston, which was the seat, in 1823 and 1832, of extensive negro insurrections, discovered just on the eve of execution. It is well known to many of our readers, that the whole population of Charleston was, for a long series of years, in a state of perpetual alarm and apprehension from the slaves, and that South Carolina took the lead in those legislative restrictions, which imply a state of dread and consternation. It is truly gratifying, while anti-slavery principles are so rapidly extending themselves at the North, to find descriptions of a state of entire and fearless security emanating from the highest literary authority in that very city and State, in which, prior to the anti-slavery movement, the most fearful elements of combustion were believed to exist.

Is it farther said, that the anti-slavery movement at the North is entirely devoid of influence upon the South? Not thus do southern people say. We might fill half a score of pages with unimpeachable southern testimony to the effect of this movement upon the southern mind and heart. Judge Upshur, a member of the present cabinet, said, in his prospectus for the establishment of the Southern Review: "The defense of the peculiar institutions of the slaveholding States is the great and leading object of the work. That they are in danger, it would be folly to disguise. A party has arisen in the other States, whose object is the overthrow of the relation between master and slave; and from present appearances, it will continue to increase till the object it has in view is consummated, unless sufficient measures be taken to arrest further progress." The editor of the South Carolina Messenger, in earnestly soliciting subscriptions for this same work, says: "If your institutions are ever to be defended, no time is to be lost. Delay, in all cases dangerous, would be fatal in this." The North Carolina Watchman says: "We are inclined to believe there is more abolitionism at the South, than prudence will permit to be openly avowed." A letter from the Maryville Theological Seminary to the editor of the Emancipator says: "At least one half of the students of this theological institution are decided abolitionists, and are very much strengthened by perusing the publications sent by you." A gentleman of Frederick county, Md. writes: "The anti-slavery cause is rapidly gaining ground in this section of the country. Three years ago, abolitionist and insurrectionist were interchangeable terms, and an abolition paper, a prodigy; now, anti-slavery papers are read regularly, by our most respectable and intelligent citizens." General Duff Green writes, in a recent editorial at Washington: "We believe that the South has nothing to fear from a servile war. We do not believe that the abolitionists intend to excite the slaves to insurrection. We believe that we have most to fear from the organized action upon the consciences and fears of the slaveholders themselves; from the insinuation of their dangerous heresies into our schools, our pulpits, and our domestic circles."

We have, we trust, been successful in defending the anti-slavery organization from some of the grave charges, which have been made against it. But it is not by societies alone that the work can be accomplished. They can only sow the seed; and this they have done faithfully, dilligently, though not always in good temper. It remains for us, citizens, Christians, to supersede them, (as every true friend of the cause will be grateful to have them superseded,) by adopting, all as one, the great principles which they have cherished. A. P. P.

A HARD HIT AT TYLER AND WEBSTER.

"Columbia, Columbia to glory arise,
The queen of the world and child of the skies."

The following extract from the pen of a colored man, we copy from the United States Clarion. The Bunker Hill celebration affords many facilities to caricature the boasted freedom of America. Let every AMERICAN hang his head with shame as he reads it.—T.

"I shall not attempt to describe the procession. Let it be sufficient to say that it was altogether worthy of Boston and Bunker Hill. One thing I will note in particular. Three strange-looking colored men were seen on the common; there were other colored men present, but those three looked very strange, and they acted very strangely. It was observed that while others were forcing their way towards the president, they kept as far from him as possible. What strange beings! They were continually gazing around them—everything appeared new. They were attired in kersey, with coarse shoes and wool hats. The scenes of that day appeared new to them."

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"Thousands upon thousands were present upon the hallowed ground. The bands struck up "Hail Columbia," and the thousands joined in the chorus. The melodious sounds filled the air, and leaped over the hills and through the valleys around about, and echoed along the banks of the Charles—then it died away. Swords and bayonets glistened, but the sons of New England had not assembled there to fight for liberty; neither had the daughters of New England met to wail over the mangled bodies of their sires, husbands, and sons. But they had congregated to reap the fruits of sacred liberty, which was nourished and cultivated by the tears and blood of their fathers and my fathers.

"The music died away, and the multitude waited in breathless anxiety to hear the orator. John Tyler presided as a sort of a high priest of liberty. The speaker commenced—he proceeded but a little way in his speech, before it was seen that Daniel Webster was in his glory. Many a tear fell from beauty's eye—strong men smote their bosoms and the old soldiers "shouldered their crutches, and showed how *that* field was won," while the orator was pouring forth his eloquence. The multitude burst forth in thundering applause that made the welkin ring. All was silent again—they were charmed by the power of eloquence. Just then a tremendous commotion took place—the ladies screamed, and everybody was thrown into the greatest excitement. Presently these three strange-looking men, whom we saw on the common, rushed by, pursued by as many constables, all dressed up in liberty's ribands. 'Stop them! stop them!' they cried, and the poor fellows being followed so closely, they took shelter behind the monument. Webster was compelled to stop speaking. The constables came up, and dragged them out, while they clung to the consecrated stone and wept, and pointed to the American Constitution, that was hung to it, and begged to be protected. It was all in vain. *They were three of the thirty slaves of John Tyler*, who had taken the advantage of their master's absence, and run away. They were chained and hurried from the ground, and the constitution and Mr. Webster's speeches at Richmond and Alexandria, gave the amen to the deed.

"All this might have happened, though it did not."

From the Free Labor Advocate.

JOHN A. COLLINS AND COMPANY.

It is gratifying to the friends of the slave, to witness the zeal and activity of eastern abolitionists, in the cause of humanity, which is dear to all, whether in the East or the West, whose hearts are really imbued with anti-slavery principles. The Liberator contains an "Address of the board of managers of the Massachusetts Anti-Slavery Society, to the abolitionists of the western and middle States," in which they inform us that they have set apart for extensive service in these States, those devoted and able advocates, John A. Collins, who is considerably known in the western country; Frederic Douglas, only four years out of slavery; George Bradburn, late a member of the Massachusetts legislature, where he greatly contributed by his powerful eloquence and untiring zeal to the promotion of the anti-slavery action of that body; Charles Lenox Remond, said to be possessed of "inspiring eloquence, and earnest devotion to the vindication of the rights of man;" James Monroe of "rare union of zeal and discretion, and of power as a speaker;" and Jacob Ferris, "the fervor of whose soul strongly characterizes all his public efforts, commending him to every friend of the slave, and pointing him out as the fit opponent of every cold and selfish enemy."

They propose holding from 75 to 100 conventions in the States, of New-York, Pennsylvania, Ohio, and Indiana; and have already commenced their labor, and will probably be here in a few months. Does this indicate that "abolition is dying away?" Having alluded to this, "dying away" prediction, so often uttered, but never fulfilled, permit me to digress from my subject so far as to relate an anecdote, which, were not the subject too solemn, would be really laughable. The little Yearly meeting of Friends in Virginia, probably nearly as large as Newport monthly meeting of anti-slavery Friends, in its epistle to the late London Yearly meeting, held out the encouraging idea that the excitement produced by the abolitionists was dying away, and that the time was near, wherein it would be prudent for *Friends* to move. Permit me to tell our Virginia Friends and all the Friends in the United States, who occupy the same ground, that the excitement was created by the opposition, and a *very large* portion of it by their opposition; and that it is not going to "die away" until that opposition shall cease. If they wish the excitement to cease, let them cease to oppose the great anti-slavery movements of the age, and they will have done more to allay the excitement, than any other equal number of people can do. I will venture another idea for their consideration. They may, by an increase or continuation of their opposition, increase the excitement until the institution of slavery shall be terminated in violence and confusion; and the blood of the slain may be required at their hands. Again, I would say to our Virginia Friends, and all others of their opinions, if you wait for the excitement to die away, before you "move," your movement will be uncalled for—the work will have been accomplished before you "move," and it will be of no use for you to strike a blow, after the bear is dead.

But to return to our expected visiters from the East. My earnest desire is, that they may be favored with "that wisdom which is profitable to direct,"—that they may be made eminently instrumental in opening the eyes of the people to the horrors and dangers of slavery, and the necessity of energetic efforts for its abolition. I hope and trust they will come among us as ABOLITIONISTS in the broad sense of the term, and not as *old* organizationists or *new* organizationists—that they will plead the cause of the slave without reference to those questions which have divided the abolitionists, in some places into parties, and arrayed them in hostility to each other. These unhappy divisions in the anti-slavery ranks have not extended themselves into Indiana, and it is to be hoped they never may. It is true that we have, individually, different sentiments with respect to political action, and perhaps in some other matters; but we can all act harmoniously together, so far as we agree in sentiment; and when we differ in opinion, each can accord to the other, honesty of purpose, and freely allow that liberty of conscience to others which we claim for ourselves. Thus avoiding a spirit of crimination, and recrimination, we can extend the right hand of fellowship to a brother abolitionist, although he may not pronounce every syllable of the Shibboleth of anti-slavery in exact accordance with our taste. Hoping that our esteemed friends will act wisely in this respect. I hail their approaching visit with satisfaction, and invite them to make use of the columns of the Advocate to promote the object of their anti-slavery mission.

From the New-York Commercial Advertiser.

THE REPEAL QUESTION, IN A NEW FORM.

Being requested in various quarters, since our article of Monday, on the connection established by Mr. O'Connell between Irish repeal and American abolition, to give the speech of the Irish orator at the Dublin Corn Exchange in our columns, at length, we do so to-day, to the exclusion of editorial and other matter. We would respectfully ask the Irish repealers, and the American sympathisers, in our country, to look at, and weigh deliberately this speech. It is pregnant with meaning, and overflows with topics of interesting consideration for the American citizen.

We take this opportunity, moreover, of pointing out to the reader an advertisement* contained in our columns, yesterday, signed by Horace Dresser and others, and of claiming particular attention to the terms of the *call* it contains. It will be seen that the two movements of repeal and abolition, being wedded to each other by the great high priest of both creeds, are now to move forward together, each relying upon the other for that success which, sundered, neither can attain. Abolition has been halting on lamely enough for ten or twelve years against every sort of obstacle. But it is now, it seems, throwing aside its crutches, and in the name, and with the aid of "the Great Liberator," is leaping like the hart, and bounding on its course like the roe. A new life is infused into it by this corn exchange repeal speech of the 10th of May, as its leaders, here, see the great success of *repeal*, and learn that *abolition* must advance with equal steps, or rather strides, towards the full fruition of its mighty design.

Mr. Henry L. Pinckney, of Charleston, S. C. the author of the first anti-petition movement in Congress, who, the other day, offered a resolution of approval of sentiments uttered at a repeal meeting here, by Mr. John McKeon, may find some amusement in reading this speech, in perusing this advertisement, and in pondering upon the reflections with which such exercises are calculated to inspire him.

* The following is the advertisement referred to:

☞ REPEAL OF THE UNION BETWEEN LIBERTY AND SLAVERY.—A public meeting will be held this (Tuesday) evening, in the church, corner of Delancy and Christie streets, to take one step in advance in the repeal system, viz: to repeal the union existing between American slavery, and liberty.

A white man who was lately sold in North Carolina, to pay his brother's debts, will be present, with his wife and three children, and give an account of his sufferings. Rev. A. Brown, of Albany, will also address the meeting.

Horace Dresser, John W. Hill,
George W. Ross, Charles Ross,
j27 George R. Barker, *Committee.*

REPEAL IN CHARLESTON, SOUTH CAROLINA.

The repeal association of Charleston, South Carolina, has been dissolved, in consequence of O'Connell's denunciation of slavery and slaveholders.

The report and resolutions to this effect were adopted "with great applause" at a meeting of the association, on the 29th ult. as follows:

"The people of Ireland having been long engaged in patriotic efforts to obtain the restoration of their domestic parliament, by the repeal of the legislative union between their country and Great Britain, the cause of repeal has excited very great interest, both in this country and in Europe. To aid a suffering and oppressed people, nobly struggling for their rights, and to whom Americans are attached by so many ancient and endearing ties, numerous and powerful associations have been organized in all the principal cities of the Union.

Actuated by the same sentiments, and following the example of larger cities, this association was established by the friends of Ireland here, that they, too, might express their sympathy for, and give their assistance to, a nation long trodden down by the most grievous oppression, and contending with its proud and powerful oppressor, for the inestimable right of governing itself. This association, comparatively in its infancy, had made one remittance to Ireland in aid of repeal, and was in the act of preparing to make another, when the unexpected intelligence was received of a speech delivered by Mr. O'Connell, before the repeal association of Dublin, (and which is said to have been received with every demonstration of applause by that assembly,) in which he not only avows his hostility to the system of domestic slavery, as it exists in this country, but reviles the character of slaveholders, and particularly those of our Irish fellow-citizens included in that class, in terms of the vilest slander, and with epithets of the most atrocious calumny; and even intimates an intention, at some future period, to devote his energies to the overthrow of our domestic institutions.

Respect for ourselves, and for the community in which we live, forbids us to analyze this speech, or to exhibit its disgusting and revolting features.—Had there been a reasonable doubt of its authenticity, we might have delayed an expression of our feelings, until the fact of its genuineness or forgery could have been ascertained, and in order that we might not prematurely or unnecessarily forego a cause in the advocacy of whose principles we have been so deeply interested. But as there can be no question whatever upon that point, we feel called upon, by our duty as citizens, and by every impulse of our nature as men, to repel the aspersions cast upon us by Mr. O'Connell, and said to have been countenanced by the meeting he addressed, as promptly and decisively as possible, and with the fullest expression of the contempt and indignation they have excited in our bosoms.

Our primary paramount duty is to God, our country, and to ourselves; and therefore yielding to none in sincere devotion to the interests and institutions of the slaveholding States, we pronounce the speech of Daniel O'Connell a base and malignant libel upon the people of the South; and we decline to hold any further communication with a man or body of men, who are capable of uttering or indorsing the infamous calumnies to which we have referred.—Calumnies, which, by repelling from the repeal cause the whole southern portion of the Union, will certainly prove not much less injurious to the rights and interests of their own country, than they are pitiful and impotent, as regards the people to whom they have been so ignorantly and wantonly applied. Therefore,

Resolved, That as soon as it adjourns, this association be dissolved.

Resolved, That out of the moneys in the possession of the treasurer, that officer be directed to pay forthwith whatever debts may be due by this association.

Resolved, That the treasurer be directed to pay one moiety of the surplus funds, after the debts are paid, to the Ladies' Fuel Society, and the other to the Society of the Sisters of Mercy."

From the London Morning Advertiser.

THE ASHBURTON TREATY.

Among the numerous topics introduced to the anti-slavery convention, is one which serves to illustrate the defective character of the Ashburton treaty, and to show the great damage which that treaty has done towards the oppressed class of men whose interests our ambassador ought to have regarded, as far as he could exercise his power in their behalf.

The case of the Creole has been frequently brought before our readers. It will be in their recollection that that vessel was a slave ship, bound from Norfolk, in Virginia, to New Orleans; that on the passage, nineteen of the slaves rose against the captain, and compelled him to direct his course to Nassau, a British port. There, at the instance of the captain, the American consul applied to the local authorities to take possession of the vessel. The slaves were then allowed to go on shore, when they became free men, and the vessel was restored to the captain; a plot of the American consul, captain, and other Americans having been previously discovered and frustrated, for taking out the vessel again to sea, with the slaves, by force. Mr. Webster instructed Mr. Everett, the American ambassador, to claim of our government, not only to restore the vessel, (which they did,) but also to *enable* him to "take the mutineers and murderers to their own country to answer for their crimes," and to say that his government thought this a clear case for indemnification." Thus, as far as he could do it, committing his nation to a war with Great Britain in case the demand should be refused; very intelligible hints being thrown out of "*the dangerous* importance of the question to the peace of the two countries." Mr. Everett did not press the subject here, supposing it would fall within the province of Lord Ashburton's mission. After the negotiation respecting the boundary was completed, Mr. Webster wrote to Lord Ashburton respecting the case of the *Creole*, claiming "that American vessels having slaves on board, when driven by stress of weather, or carried by unlawful force, into British ports, are within that great and practical rule of maratime law which declares that that which is the clear result of necessity, ought to draw after it no penalty and no hazard" The design of this letter was to insist that the right of the American citizens to their slaves should be secured by the British authorities. The letter asks his lordship "to engage that instructions shall be given to the local authorities in the islands (the Bahamas,) which shall lead them to regulate their conduct in conformity with the rights of the citizens of the United States, and the just expectations of their government, and in such a manner as shall in future take away all reasonable ground of complaint."—That is, that the shield of British protection should be thrown over American slaveholding.

We really hope Lord Ashburton's diplomatic courtesy caused him to "go ahead" of his instructions, when he said, in reply, "*Upon the great general principles affecting this case, we do not differ;*" and when he made the disgraceful promise, "that instructions should be given to the governors of her majesty's colonies on the southern borders of the United States, to execute their laws with careful attention to the wish of their own government to maintain good neighborhood; and that there should be *no officious interference with American vessels, driven by accident or by violence into those ports.*" That is, that our authorities are to be instructed to wink at the crime which they ought to see, and to redress.

The greatness of the concession made by our ambassador in the words we have just quoted, will be at once seen from the impression it made on the mind of Mr. Calhoun, the champion of the pro-slavery party, and the representative of South Carolina, one of the blackest spots in the slaveholding States. That gentleman, whose influence in the senate was necessary to the ratification of the treaty, said, "he had *little hoped to obtain what had been already gained.*" He said "he felt assured the engagement given by the British negotiator would be fulfilled in good faith, and that the hazard of collision between the countries, and the disturbance of their peace and friendship has passed away, as far as it depends on this dangerous subject."

Lord Ashburton had thus employed his high authority for the bad purpose of making a part of international law, the abominable institution which till now had been regarded only as the local law of particular countries. He has recognized the practice which, as our representative, he should not have recognised, and has raised slaveholding into a degree of respect which it never before possessed. The decision of Judge Holroyd is in direct opposition to that of our negotiator:—"According to the principles of English law, such a right to hold slaves cannot be considered as warranted by the general law of nature. The law of slavery is a law *in invitum*, and when a party gets out of a territory where it prevails, the right of the master, which is founded on the municipal law of the particular place only, does not exist.

We now want to know whether the result of the Ashburton diplomacy is, that the British government will allow American slave traders to hold their "property" in a British port, and so become a party to the foul conspiracy which seeks to make the law of slavery the law of nations?

From the Journal of Commerce.

REPEAL AND ABOLITION.

Messrs. Editors:—What has long been suspected is now fully developed. The anti-slavery society of America, has formed a union with Daniel O'Connell, and we shall soon, perhaps, see some of its fruits. In proof of this assertion, I refer you to a speech delivered by him at the "loyal repeal association," held in Dublin, May 11th, and which speech you will find published at length in the National Intelligencer of June 21st. Permit me to quote the following extracts:

I am afraid they, the American slaveholders, will never give up slavery until some horrible calamity befalls their country; and here I warn them against the event, for it is utterly impossible that slavery can continue much longer. But, good heaven, can *Irishmen* be found to justify, or rather to *palliate*—for no one could dare attempt to justify a system which shuts out the book of human knowledge, and seeks to reduce to the condition of a slave, 2,500,000 human beings—which closes against them not only the light of human science, but the rays of Divine revelation, and the doctrines which the Son of God came upon earth to plant! The man who will do so, belongs not to my kind. Over the broad Atlantic I pour forth my voice, saying, "*Come out of such a land, you Irishmen*, or if you remain, and dare countenance the system of slavery that is supported there, *we will recognize you as Irishmen no longer!*" (Hear, hear, and cheers).

No! America, the black spot of slavery rests on your star-spangled banner, and no matter what glory you may acquire beneath it, the hideous damning stain of slavery remains upon you; and a just Providence will sooner or later avenge itself for your crime. (Loud and continued cheers.) *Sir, I have spoken the sentiments of the repeal association.* (Renewed cheers.) There is not a man amongst the hundreds of thousands that belong to our body, or amongst the millions that will belong to it, who does not concur in what I stated. We may not get money from America after this declaration, but even if we should not, we do not want blood-stained money. (Hear, hear.)

But the criminals and the abettors—those who commit, and those who countenance the crime of slavery—*I regard as the enemies of Ireland, and I desire to have no sympathy or support from them!!!*

I give Mr. O'Connell great credit for his candor and consistency on the subject of American slavery—he has the same right and the same justice to aid the slaves of the South, to assert and strive for their freedom—for a "*repeal* of slavery,"—as American citizens have to aid the Irish in obtaining the "repeal of the Union." This speech of his is calculated to gain him many friends among the abolitionists in this country, and he presumes, of course, that nothing he can say on the subject, will lesson his influence with his own countrymen. Should "repeal" succeed in Ireland, he and the "repealers" will be bound in honor to "agitate" on both sides of the Atlantic for the *immediate* abolition of slavery in the southern States, and I hope no American citizen who at present aids the Irish repealers, will hereafter abuse O'Connell, when he undertakes to array all the southern slaves against their masters! It is a bad rule that don't work both ways, and I am glad this speech of O'Connell should be published simultaneously with Mr. Robert Tyler's—*the son of a slaveholder!* FAIR PLAY.

From the Liberator.

LETTER FROM RICHARD ALLEN.

DUBLIN, 18th of 6th mo. 1843.

My dear Garrison:—As usual, at nearly the last moment of time, I have taken up my pen to scribble a few hasty lines. Well—the convention is at work, and we are not there, save Richard and Hannah Webb, who are gone to be spectators. I am sorry things are thus. It might be a noble gathering—a World's Convention—a collecting together of those who have fought and struggled—ay, and conquered too—for although the demon of slavery has not yet entirely fallen, yet he has received his death-blow—and be I a false or true prophet, I *prophesy* that his *death*-struggle will have taken place even in your land before ten years. Things have made a wonderful progress all the world over within the last five years. Look at the West Indies! Look at the late ordinance for the abolition of slavery in the East Indies and Ceylon! Look at Hayti! Look at the rising state of the black population in many parts! Look on the map, and see how close the lands of freedom and slavery lie together! Look, I say, at these, and the thousand other *speaking* evidences, and tell me how it is possible matters can stop, or the march of freedom be prevented from progressing at a more than railroad speed. Take courage, then, my friend! Much of the heat of the battle is endured—the victory is nearly won! Some of us *Friends* have been looking at the Indiana proceeding with no uninterested eye. R. D. Webb tells me, in a letter I had from him last night, that the matter is a good deal spoken to in the convention, and that some are wincing under it. I am not surprised at it; I know how much of sectarianism there is amongst us—how prone we are to value our good name. But let truth be out. My heart goes with much sympathy towards the separatist band, with ardent desires that wisdom, truth, and a prayerful spirit, may be theirs. They have taken high ground—they have thrown off what, doubtless, many of them valued even "as the value of their eye," for the sake of the slave. May they more and more evince by their calmness, their firmness, their devotedness, that they have not taken this step without abundant eall to do so, and that it will yet do much for the cause of their down-trodden fellow-man.

But I must say a little about ourselves. A mighty movement is in this land. The great masses of the people are, almost as one man, banding together for "Repeal." O'Connell's popularity, his power, his influence over the people seems but beginning—the gatherings of the masses are, I believe, immense beyond precedent, but it is because their hearts are deeply set on governing themselves. How matters will end, time only can tell. The government bravoed greatly at first, but they seem to find that will not do. They have poured soldiers, and guns, and cannons, and all the munitions of war, too, in shiploads amongst us, but for what, it is difficult to say, for the people seem to have no notion of resorting to violence — they appear too confident of their *moral strength*—too alive to all they would lose, by deserting that *rock* of safety, to be betrayed into any acts of violence; and so the troops are here doing nothing, living on us, eating the fat of the land, and raising the price of food. But this is soldier's work at *the best.* Our excellent friend James Haughton is indefatigably at work; to him you and we owe all the thanks for the late demonstration of the repeal association in favor of the anti-slavery cause; it was he who again brought out O'Connell's burning denunciations against slavery. I never saw greater perseverance displayed in bringing matters to a successful issue, than by J. H. In opposition to the desire of many of his friends, he took the chair at three successive meetings of the repeal association, and succeeded in having one of them entirely devoted to the anti-slavery question; you already know with what excellent effect.

I rejoice to say there is much anti-slavery feeling amongst a considerable portion, perhaps I should rather say amongst some portion of our population; would it were universal! We hold our anti-slavery meetings monthly, as usual; but from the great press in the columns of the leading journals, from the repeal movement, they have no room for us, or our humble movement.—Be it so; we are still exercising a little influence; those who come to hear us, do not at least go away with their admiration of slavery strengthened. Father Mathew was in Dublin lately, again administering the pledge. He looks as well and as happy as ever. The people are keeping him admirably. Here and there are relapses; but the Irish are an altered people, and the "march of improvement" is progressing rapidly.

Farewell, my friend; this meagre scrawl is hardly worth sending. Affectionately thine,

RICHARD ALLEN.

P. S. I am sick of alluding to the doings of England in the East. The late atrocious proceedings in Scinde, are but the heaping of iniquity on iniquity.

Communications.

A DIALOGUE BETWEEN POMPEY, A COLORED LAD, AND CHARLES, A SLAVEHOLDING BOY.

Pompey. Charles, I hear good news from fatherland.

Charles. Fatherland! What land is that?

Pompey. Strange, indeed, that you ask me what land "*Fatherland*" is! Why, don't you know that my fathers came from Africa?

Charles. True, Pompey, I suppose they did: but pray, what good news have you heard from Africa?

Pompey. Cousin Sambo has just come home from New-York, where he saw a colored captain of a vessel, lately arrived from the coast of Africa. Captain Cuffee told Sambo, that he had sailed directly from the Cape of Good Hope, after having been some time on the continent of Africa; that he had travelled about two hundred miles into the interior, and seen some wonderful improvements in that country; all made since our fathers came away. He heard of a republic established a few years ago, somewhere in the interior of Africa; he thinks it must be six or seven hundred miles from the Cape of Good Hope.

Charles. A republic in Africa! Why Africa is inhabited by *negroes*, who live a savage life; many of them having no permanent place of residence. They do not even cultivate the soil, but live mostly on fish, roots, &c. The different tribes often prowl over the country, like a parcel of wolves; pilfering, ravaging, killing, and sometimes eating one another. They are so stupid and ignorant, they don't know the right hand from the left. A republic in Africa, indeed! a *negro captain! a negro republic!* pshaw.

Pompey. Indeed I think Captain Cuffee's account is true. He said the republic was a large province, perhaps two or three hundred miles square; and that they formerly quarrelled much among themselves, and often went to war; but that the tribes were now all united; the kings had laid down their sceptres, and the people their war clubs, and they lived in peace. They had heard by some travellers of "the glorious American Union," and they wished to imitate it. They have a president, secretary of state, and upper and lower houses of congress. Every free colored man has a vote in electing all officers of government, once in three years. They are rapidly acquiring all such arts and refinements of civilized life as are consistent with genuine republicanism. In proof of this, Captain Cuffee says they have already nearly one thousand slaves among them; white men, procured from America. They have a *Constitution* which forms the basis of their republican system. It affirms that *all men* are created *free*, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness, &c.

Charles. The Constitution says, "*all men are free;*" and yet you say they have a number of *slaves!* white men, too, held in bondage! What inconsistency! What an absurd contradiction between their *profession* and *practice!*

Pompey. Oh, but Charles, you don't understand the subject rightly. The *spirit* of their Constitution means all *colored* men are equal and free.

Charles. But don't the Constitution say *all* men?

Pompey. Yes, the *letter* says so; but the *spirit* of the thing I mean. But even the *letter* of the Constitution dont't say that the citizens of the republic shall not hold *white* men in slavery. When the wise framers of the Constitution formed that instrument, as a standard for their children to rally round, through all succeeding generations, they never dreamt that a *white* man would attempt to aspire to an equality with free born Africans; or perhaps they would have said, "All men were free and equal, *except white men.*" As they neglected that, it is the *spirit* of the thing that must be looked at; and according to their understanding of it, neither letter or spirit of that instrument forbids their holding *white* men in slavery. Besides, Capt. Cuffee says they consider it one of the principal characteristics of genuine republicanism to hold in slavery people who differ from them in color.

Charles. According to your construction of the spirit of the Constitution, it is in vain to argue with you upon the subject; but don't you think, if it be true, as Capt. Cuffee says, that the citizens of the African republic have nearly a thousand white Americans in slavery, that our government ought to demand their immediate release; and in case of refusal on the part of your countrymen, to declare war against them? Would not such measures be just on our part? Every man of common sense must know that they have no *right* to hold my American brethren in a degrading and servile bondage—to toil and sweat under the lash, to support the lazy nabobs of Africa.

Pompey. As to the *justice* of the matter, Charles, I suppose the Constitution says nothing about that; I suppose that long-established custom, in other and older republics, has settled, long ago, the propriety of holding in slavery men of different complexion. As the model of the African republican Constitution was doubtless derived from the instrument of that name in *this* country, if the great men who manage their public affairs are wise and consistent men, they must know that whatever measures are tolerated as just under its panoply in *one* country, must be equally so in *another*. But, Charles, do you really believe it is cruel and unjust for republicans to hold in bondage those fellow-creatures who differ from them in the color of their skin?

Charles. I think it abominable injustice for Africans to hold Americans in bondage. My blood boils at the very idea.

Pompey. And do you not suppose that most men, in all countries, have feelings of sympathy for their brethren, when in bondage and affliction?

Charles. It is certainly very natural.

Pompey. Do you approve of the American system of government fully, as in operation in *all* the States?

Charles. Indeed I do.

Pompey. And you believe it to be the best system of government existing in the world?

Charles. I certainly do.

Pompey. And you think other nations ought to discard and abandon their old forms, and adopt the republican system?

Charles. It would doubtless be greatly to their advantage to do so.

Pompey. Well, Charles, some of my countrymen, in Africa, have done so; yet for so doing, you would wage war against them.

Charles. Because they hold my American brethren in bondage, which they have no right to do.

Pompey. Republican governments do things, then, that they have no *right* to do? And it would be right to wage war against them, for their iniquitous system? If this African republic might justly be subdued by a foreign power, for her iniquities, are you not afraid that this just retribution will sooner or later overtake the American republic, notwithstanding her loud boasts of being the freest nation on the earth?

Charles. I do not say that *my* country might justly be vanquished for her iniquities; I say the *African* republicans ought to be punished, if they refuse to release Americans from bondage.

Pompey. That acknowledgment is sufficient. According to Capt. Cuffee's account, the African republic and the American republic are precisely alike in the organization of their public institutions: the one a *black* people holding *white* slaves, the other a *white* people holding *black* slaves. If every man in the American republic would be as honest as you are, Charles, and acknowledge the *iniquity* of the system, I trust my African brethren would soon be liberated from their present servile and degraded bondage. The African republic would soon hear the report that the system of slavery was at length discovered by the American people to be inconsistent with their Declaration of Independence; and this discovery would doubtless enlighten the eyes of their great men to put a different construction upon the *spirit* of *their* Constitution. They would begin to perceive that *slavery* did not necessarily constitute a principal ingredient in republican governments. I am certain it would do more towards convincing them of the iniquity of holding your countrymen in bondage, than all the *powder* and *lead* you could array in argument against them.

Charles. Pompey, I have made no acknowledgment of the iniquity of slavery in our country.

Pompey. But you say that the African republicans ought to be punished for holding Americans in bondage. Now, pray, Charles, if you really believe that justice would require their punishment for holding *your* countrymen in bondage, do explain to me how your countrymen can hold *my* brethren in bondage with impunity? I cannot comprehend this mystery. "It is a bad rule that will not work both ways."

Charles. Pompey, you are impertinent. You have been among the abolitionists. I hate them, as I do a rattlesnake.

Pompey. Well, Charles, should I ever go to Africa, and become a member of the African republic, having seen the effects of slavery in this country, I shall use all my influence with my brethren there to liberate your countrymen, and give them equal rights with other citizens. If I should succeed in my endeavors, would you hate me for being an abolitionist *there?*

Charles. No; for it would be a duty to do all you could for their immediate release. The Africans have no right to enslave my American brethren.

Pompey. It appears to me, Charles, that you are entirely blinded by self-interest, or you would see that I should be doing in the African republic, precisely what the abolitionists are doing here. Yet you would approve my conduct *there*, while you condemn the same measures of the abolitionists *here*.

Charles. Circumstances alter *cases*.

Pompey. So said the parson to the farmer, whose *ox* had been gored by his bull. While the goring is all on *your* side, it seems to you all right enough; but when the same process is proposed on the other side, you quickly perceive that circumstances alter cases.

Charles. Pompey, you are an impudent nigger! The abolitionists have made you d——d saucy. I won't hear any more of your stuff.

Pompey. Don't flinch from looking at both sides of a thing, Charles. It may be of use to you, some day.

Charles. Get along, and mind your own business. I won't hear any more of your impertinence.

COLORED INFANT SCHOOL.

The board of education of the "Pennsylvania Society, for promoting the abolition of slavery, the relief of free negroes unlawfully held in bondage, and for *improving the condition of the African race*," have it in contemplation, as soon as practicable, to establish an infant school for small colored children, in the southern section of the city of Philadelphia. They believe that there is a large number of such children, too young to be received into the public primary school, say from two to five years old, whose parents would be willing to place them at a school where they would be taken care of through the day, while they are under the necessity of being absent from home, engaged in obtaining support for their families; and where their children would be receiving elementary and moral instruction. The board feel especially desirous to obtain, for a moderate compensation, the services of a philanthropic woman to take the superintendance of such a school—one who would be willing to assume the relation of a maternal guardian of "these little ones," and to do what may be done in forming their characters, and training them for future usefulness and respectability.

Should this communication meet the eye of such a person, or of any one who may know of a suitable individual for the situation, the board will be pleased to be made acquainted with the fact, through the medium of their chairman, Daniel Neall, No. 325 Arch street, Philadelphia.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 20, 1843.



A GOOD EXAMPLE.

Dr. Bailey, of the Philanthropist, gives an interesting account of the enthusiastic annual meeting of the Ohio State Anti-Slavery Society, holden at Bloomingburg, Fayette county, on the 21st and 22d of June. It was the largest anniversary meeting ever held in that State. It convened in a shady grove, the meeting-house being too small for them. Great zeal was manifested to raise money to pay the debts of the society; $1200 were taken up in contributions and pledges, and the prospect is that the society will be entirely free from debt in three months. Dr. Bailey says:

"Cash was given; women gave their breastpins and rings, young men pulled off their guard-chains, and farmers parted with their stock, of the real Durham breed, all for the sake of paying an old debt, of doing justice to the creditors of the society."

Those that seceded, to form the American Ohio Anti-Slavery Society, willingly and generously aided in this effort; saying that the debt had been incurred under their sanction, while they were all one society.

☞ Will the friends of the American Society, whose office is in New-York, take this lesson to heart? How can a society do its work of *benevolence*, if unable to do *justice*, by paying its honest debts? How can confidence or respect be expected, while unable to meet the just demands of creditors? How can it have the face to enforce great principles of honesty, while obliged to violate them constantly in its own pecuniary relations, by reason of inability to pay the laborer his hire? FRIENDS, THINK OF THIS. ☜

WASHINGTON ALLSTON.

This distinguished individual, so long acknowledged as at the head of American artists, passed into the world of spirits on the 8th of this month, aged 64. His health had been visibly failing for the last six years; but he still devoted himself to his Art, and possessed undiminished power to charm his circle of friends by the eloquent flow of his conversation. On the night of his departure, he continued in cheerful conversation with his wife and a few guests until after midnight, when he complained of the recurrence of a kind of pain to which he had been for some time liable. He went to his chamber to seek his usual remedy, returned below, and immediately after, his form was found dead in his chair. It is supposed that a neuralgic affection, to which he was subject, suddenly attacked his heart. A friend, who was called immediately, writes: "A countenance more full of intellectual beauty and of repose in death, no one, I think, can have ever seen; its expression was of calm, 'ascending thought.'"

Mr. Allston was a native of South Carolina. He was a graduate of Harvard University, of the class of 1800. For many years past, he has resided at Cambridge, Massachusetts, reverenced and admired by all who could value his productions, and exceedingly beloved by the chosen few who knew him in his quiet and unostentatious home. His first wife was sister of the lamented Dr. Channing, and her death was a blow from which he slowly recovered. Seventeen years afterward, he married the sister of his intimate friend, R. H. Dana, author of the Idle Man.

Literature as well as Art has in him lost a bright ornament. His Sylphs of the Seasons is an emanation from a graceful and gifted mind; and the exciting story of Monaldi gives intimation of what he *might* have done, had he directed his genius to that department of effort. It is said that many miscellaneous pieces, in poetry and prose, are among his posthumous papers, a portion of which are an unfinished course of lectures on the Fine Arts.

He spent several years of his life in Europe, and was the intimate friend of Southey and Coleridge. It is much to be regretted that his pencil never illustrated the pictorial spirit-dream of Cristabel, so admirably suited to his powers. In Rome and Florence, he became well acquainted with the old masters in painting; and it might be said of him, as he said of Monaldi, "From them he had learned the language of his art, but his thoughts and their turn of expression were his own. His originality, therefore, was felt by all; and he was hailed as one coming in the spirit of Raffaelle, to revive the ancient glory."

For several years, he had been engaged in finishing a great picture—Belshazzar's Feast. Several small pictures have been produced in the meantime; but as this was commenced more than ten years ago, public curiosity has been greatly excited. It is said that he left one or two of the principal figures unfinished.

Those who have seen Allston's paintings, so pure and passionless in their angelic beauty, will not need to be informed that he was deeply imbued with the religious sentiment. A friend writes thus:

"No one, I am sure, of that crowd who gathered round to listen to the solemn service of the English church, as it rose by moonlight, as it were, from the very tomb where he was laid, could have felt unmoved by the consolations of that religion of which the departed was a most humble professor, and a most devout follower."

"With mind yet true
To every bright intelligence, and tender heart
Clinging, as ever, fondly to affections—
The good old man, with silver hair, is dead.
The *Painter, Poet, Scholar*, is no more."

SIGNS OF THE TIMES.

On the outside will be found a valuable article from the Boston Christian Examiner, on the Duties of the North in Relation to Slavery. Scarcely had we done perusing this, when the mail brought us two excellent sermons by William H. Furness, of Philadelphia, occasioned by the anniversary of the Declaration of Independence. In these sermons, Mr. Furness "has not shunned to declare the whole counsel of God." The War spirit is rebuked, as becomes an ambassador of the Prince of Peace;" and to Slavery is boldly and eloquently applied the principles of Him who came to open the prison doors, and let the oppressed go free. This pamphlet is for sale at 143 Nassau street, New-York, and 31 North 5th street, Philadelphia.

In looking over the records of the annual meeting of the Cambridge (Massachusetts) Divinity School, in the New-York Tribune, we observe that Professor Francis, in his discourse before the Alumni, maintained that the times require a pulpit to be fearless and independent, in applying truth to the sins of the people. The minister must never allow it to be supposed, even by a possible inference, that he has entered into a compromise with wrong. The minds of men are turning from dogmatic theology to the application of the principles to the wants of humanity. He would not undertake to say how far the minister should bring before his people the great questions of social reform that agitate the public mind at the present time; but he claimed for every clergyman the right to speak on Slavery, War, Intemperance, &c.

and to rebuke them, whenever he might deem it his duty.

We have of late inserted several articles showing that free spirits in the Episcopal church come out in bold reproval of the pro-slavery spirit of that church, and its lethargic indifference to the crying sin of the nation. It is observable, too, that these bold rebukes of a church conspicuous for its wealth and respectability, are inserted, column after column, in the New World, a periodical of very extensive circulation, and much patronized by the intelligent and cultivated classes of society.

We do not allude to these facts as sources of pride, but simply as thermometers to indicate the state of the moral atmosphere.

The subject of slavery is shaking the Methodist, the Baptist, and the Calvinistic churches, to their very foundations. Wheresoever these bodies meet, a hand is seen writing on the wall in letters of fire. Does one speak of sending the Bible to heathen, straightway there rises the reproachful spectre of the Slave, and men point their fingers, and ask, "Is the Bible given to *him?*" Do they seek to pass resolutions that all men are bound to observe the Sabbath, there rises one to speak for the dumb, and inquires, "Is the *slave* responsible for not keeping the Sabbath? Do not our ministers teach them to 'obey their masters?' And do masters always give them time or opportunity to worship God? Can *chattels* be responsible? And do not our own church members, yea, our ministers, hold immortal souls as chattels?"

Thus, everywhere, like the vibrations of a broken string in an instrument of music, there comes this discordant note to mar the harmony of worship and of freedom. There is no more peace for Church or State, till slavery is abolished.

That agitation has reached the Unitarian and Episcopal churches, shows that its mission is well nigh accomplished. Little as these bodies resemble each other in theological opinions and observances, they are alike in a want of affinity for the boisterous spirit of reform.—They are the outer circumference of the whirlpool of agitation; and lo, they are briskly in motion!

"Fling, fling the wayside seed,
Give it a firm God-speed;
What though more tempting plantage round it shoot?
Thy hope hath reached its goal,
If one wayfaring soul
Pluck healing virtue with the wholesome fruit."

THE FIRST OF AUGUST.

We are glad to see that this anniversary, consecrated in the hearts of freemen and Christians by the sublimest associations, is to be suitably kept in many places. There is to be a great meeting in Lowell, Massachusetts, addressed by Wendell Phillips. Their circular says:

"ALL, without distinction of sect or party, who admire the sublime spectacle presented by that act of British philanthropy which, in a moment transformed 800,000 *chattels* into MEN, are most cordially invited to join in commemorating it. Let *immediate* arrangements be made by the friends in every town in the county, to send large delegates. Abolitionists of Essex county and Boston come up *en masse*. And will not the free spirits of New Hampshire pour down from their granite hills by hundreds? Nor can we excuse their gifted vocalists. Their spirits are too free to suffer them to remain in their cool retreat among their native hills on freedom's birthday.

Come friends, come *one*, come ALL. And let there be such a gathering on that day, as was never witnessed in old Middlesex."

There is likewise to be a picknick at Temperance Grove, in Dedham, Massachusetts. A procession will be formed at the town hall, in Dedham, at 9 o'clock, or on the arrival of the cars from Boston, and proceed from thence to the grove, where addresses are expected from John Pierpont, Theodore Parker, and other advocates of freedom, with music and other exercise appropriate to the occasion. The friends of the cause in that region are earnestly invited to attend.

In Illinois, and other parts of the West, we see that this interesting anniversary is likewise to be commemorated by the friends of liberty. Why don't *you* get up a meeting in your town?

W. L. GARRISON.

The editor of the Liberator is now at Northampton, for the benefit of his health, which has of late been much impaired. Judging from the following letter, we should fear that a cessation from editorial labors, and a sojourn among the mountains, would do him little good:

"I am grieved to see our friend Garrison so imprudent as to attend all the meetings and conventions he can hear of, within thirty miles around. He addressed a public meeting on the fourth, at great length, and after returning home, he suffered from a severe pain in the side, which he attributed to another cause, but which his friends believed to have been the legitimate result of over-exertion in speaking upon the public square.

Prudence may secure him his former health and strength in this healthful and beautiful region, but I fear that his present course will lay him in a premature grave. Therefore, I wish that you would request his physician to put a *quietus* upon such a suicidal course. He speaks every Sunday. He is to be off to the Springfield convention tomorrow, and I understand that he will go again on the 1st of August. Judging from what we know of his untiring zeal in freedom's cause, and his present course, he will attend every meeting that he can get to, if not restrained.

Although I always have an itching desire to hear him, I think that justice to himself and family, and to the cause of humanity, requires, at present, *total abstinence* from all anti-slavery meetings.

Yours, truly,
D. RUGGLES."

BAPTISM OF BELLS.

We learn from the Canada papers that the bells of the Parish church in Montreal, were consecrated on the 20th of June last. It is stated that there were present thirteen godfathers and godmothers. The bells were dressed in velvet and flowered gold cloth. These dresses cost $2,000!! Music from the opera, and an appropriate sermon concluded the ceremony.

The custom of baptizing bells, came into use in the 16th century, and still prevails in Catholic countries. It originated in the belief that the ringing of bells thus consecrated protected the neighborhood during a thunder storm, and had power to drive away evil spirits upon all occasions. The tolling of bells at funerals originated in this same superstition.

Thus consecrated by religion, and associated with all those scenes of human life, which most deeply stir the heart—birth, marriage, and death, the bell became an object of affection, and reverence, as well as pride. The same spirit which led people to build immense cathedrals, made them compete with each other in the size of their bells. The great bell of Moscow, cast in 1563, is computed to weigh 443,772 pounds. A bell cast in the same city, in 1819, weighs 160 cwt; the clapper alone weighing 18 cwt. The famous bell at Erfurt, in Germany, is considered to be of the finest bell-metal in the world; having the largest proportion of silver in it. It weighs 275 cwt. and has a clapper of 4 feet, weighing 11 cwt. It was baptized Susanne. The famous bell at Oxford, in England, named Great Tom, weighs 17,000 pounds. The inscriptions on bells are often extremely curious, and of great historical value. But of all these commend me to the LIBERTY BELL, which proclaims "Freedom to all the land, and all the inhabitants thereof."

A NICE DISTINCTION.

It is curious to see the groups of women and children around the Croton hydrants; the former with tubs and pails, the latter waiting impatiently to sprinkle those that pass, showering each other's feet, or make the quiet stream perform all sorts of gyrations. Never was there such a blessing to a city! This was felt the other day, when, in the midst of a blazing heat, the hydrants all around us stopped for repairs to the pipe. Around each hydrant there was a little army of mourners. "Oh, what shall we do? The Croton's stopped!" was the universal cry. One old woman shook her head very sagaciously, and remarked, "Well, well, I never see so clear as some whether it was right to spend such a heap of money to bring Croton river where God never meant it should come. What should we do without the old pumps, *now*, I should like to know? For my part I like *God's* gifts best."

She probably forgot that man made the pump, as well as the Croton pipes. But, after all, her distinction was full as wise as many that prevail among learned theologians.

REPEAL AND SLAVERY.

We find the following in a Baltimore paper:

"Robert Tyler recently made a most violent speech before the repeal association of Philadelphia, in which he denounced O'Connell, and justified slavery out-and-out, in such absurd language as should make slaveholders themselves laugh in his face. Poor youth—his daddy had better restrain his *furor*, in time. Wonder if he knows he's out."

We would respectfully inquire of the Baltimore editor in what way slavery *can* be vindicated and *not* be absurd? We apprehend that it takes more wit than Robert Tyler can muster. Slaveholders admire nothing so much as *silence* on this subject. An attack upon slavery provokes them, because they feel how open the ugly monster lies to shots from all quarters; and any attempt to vindicate the system oppresses them with an uncomfortable sense of inconsistency and shame.

THE VOICE OF FREEDOM.

This paper is no longer published by the Vermont Anti-Slavery Society, but it retains its anti-slavery character. Charles C. Burleigh has resigned the editorship to J. Holcomb. He has been lecturing in New Hampshire, and elsewhere, and is to be in the field in Pennsylvania for some time to come. A blessing on him, wherever he goes. He combines rare qualities as a lecturer—eloquence with great logical acuteness, zeal with a most excellent discretion, and keen rebuke of sin chastened by manly courtesy and Christian gentleness. Would we had a thousand such laborers.

A MISTAKE.

We stated, on the authority of an exchange paper, that James G. Birney declined continuing the candidate of the Liberty Party. It seems that Mr. Birney merely declines standing on the old nomination made in 1840, and wishes to have the sense of the National Liberty Convention, which is soon to convene in Buffalo, taken on the subject. It is supposed he will be unanimously re-nominated.

CONVENTIONS! CONVENTIONS!

We would call attention to the notice of One Hundred Anti-Slavery Conventions. They are now in full operation in Western New-York. Help them along, friends!

NORRISTOWN MEETING.

From a notice in another column, it will be seen that our Pennsylvania friends are making preparations for another large meeting in Norristown. It will no doubt be an interesting and important occasion; every abolitionist in Eastern Pennsylvania that can, ought to be there.

☞ It will be seen from a notice in another part of the paper, that the Philadelphians are going to celebrate the First of August by a public meeting, and an address from Charles C. Burleigh.

C. C. BURLEIGH

Will commence his labors in Pennsylvania, it is expected, on the 1st of August; and will doubtless hold himself ready to lecture, and attend conventions and other meetings in those places where his labors may seem to be most needed, from that time forward. Persons in the country, whether in New Jersey or Pennsylvania, wishing his services, are requested to communicate with him at the anti-slavery office, No. 31 North Fifth street, and without delay, as his arrival is daily expected.

Philada. July 14, 1843. J. M. McKIM.

Anti-Slavery Items.

WISKONSAN.—The Western Citizen gives a report of the semi-annual meeting of the Wiskonsan Territorial Society, which shows that anti-slavery is bold and energetic in that distant region. They affirm that the laws of man are null when they contravene the laws of God; and that it is a duty to *protect* the fugitive slave, not to *restore* him to his oppressor.

COLOR AND STATION.—A young man of color, almost of the pure negro race, is now keeping his terms for the bar, being a member of the honorable society of the Middle Temple. What a proud example it is for our brethren on the other side of the Atlantic, to see this young man dining in the ancient hall, with so numerous an assemblage of white men, (among whom are not only some of the most talented, but also the most noble, of England's sons,) and by whom he is treated with the same courtesy and respect as if he were one of themselves. We hope this instance of the manner in which a man of color is treated in the fatherland, will not be without advantage to the much persecuted negro race and their descendants in the United States.—*London Sun.*

The London Spectator says: "In a few years, the boast will be remembered as strange, because parallel instances will then be common; but we are glad to see a race that has already many of its members occuping posts of distinction in the West Indies, pushing for Metropolitan honors; it will serve it in every way and everywhere."

O'CONNELL.—Cincinnati correspondence of the Louisville Whig:

"CINCINNATI, July 3, 1843.

O'Connell's late speech on American slavery, which in effect completely identifies the repealers with the abolitionists, has thrown the repealers in the most awkward fix imaginable. Seven-eighths of this pretended sympathy for Ireland, is of course mere gammon, expressed by demagogues to procure Irish votes. These expressions of sympathy have hitherto cost nothing; but this bold demonstration of O'Connell and his party, which completely identifies the repealers with the abolitionists, has induced the former 'to calculate the value' of their movements. I heard one of the Irish repeal association remark, this morning, after reading O'Connell's speech in the Gazette, that he must quit either the association or the democratic party."

The repeal agitation has been completely annihilated in the southern States; and at the North, the political hacks who spouted so energetically in its support, have been frightened into silence, and are looking out for other fish to fry. Ireland, however, will before very long have large accessions made to her rights, in spite of all this. Yet not exactly in the way the repealers anticipate.—*New-York Herald.*

COLORED CONVENTION.—A national convention of the colored citizens of the United States, will be held in the city of Buffalo, on the third Tuesday in August, 1843.

PRO-SLAVERY.—A man was recently indicted in Richland county, for "feeding James Monroe, a negro, owing service to some one in Kentucky, whose name was unknown to the grand jury. But the court dismissed the indictment, because the black law was repealed. The church, however, of which he was a member, promptly voted him out of his eldership. Such conduct of churches and church members gives all their force to those who are attempting to destroy the churches. And it would be difficult to tell which are the most unreasonable, those professing Christians who so belie the religion of Jesus, or those who would destroy, rather than reform the Church. Both are far enough removed from the trruth.—*Oberlin Evangelist.*

REPUBLICANS.—The following advertisement is from the Kaskaskia *Republican!*:

"*Executor's Sale.*—I will sell on the third day of June next, at the house of the late Marie L. Blais, near Prairie de Rocher, in Randolph county, Illinois, one mulatto woman, 26 years old; one mulatto man, 21 years old; one mulatto girl, 10 years old; one mulatto girl, 8 years old; and one mulatto boy, 5 years old.

Also—hogs, horses, cattle, and sheep; household furniture, and farming tools.

Terms of sale.—All sums of five dollars, and upwards, a credit of nine months will be given; all sums under five dollars, cash.

ANTOINE BARBEAU,
Executor of M. L. Blais, deceased.
May 2, 1843—may 4–tds.

MORE REPUBLICANISM.—An armed runaway slave was arrested at Donaldsonville, Louisiana, on the 18th ult. after receiving three shots, by which he was severely wounded.

The Rochester Democrat records this fact, and adds:

"Thy spirit, Independence, let me share!" "All men are created free and equal." "America—The home of the free—the grave of the tyrant." "Hail Columbia, happy land!"

We will add, "Slaves wouldn't take their freedom, if it were offered;" "Slaves are better treated than the working men of the North;" "The abolition stories of cruelty are false;" "The slaves are a happy set of beings;" "Public opinion would frown on an unkind master," &c.

Pass it round, and let every editor add his commentary.

STILL MORE REPUBLICANISM.—A negro boy, belonging to Mr. Samuel Martin, at Florence, Alabama, recently ran away, and was pursued by a son of Mr. Martin. When found, Martin tied his hands, fastening a rope to the stirrup of the saddle, intending to make the boy follow him home, a distance of nine or ten miles. Thus arranged, they started; and when a few miles from town, the boy was by a sudden jerk of the horse thrown down, and thereupon the horse took fright, kicked the boy upon the head, fractured his skull, dragged him some distance along the road, and soon after the poor fellow expired. Mr. Martin was arrested and examined, and acquitted of all criminal culpability.—*Tribune.*

THE CHIVALRY.—It will be recollected that Melzar Gardner, originally from New England, but more recently editor of a democratic paper in Portsmouth, Virginia, was murdered in that place, a short time ago, by a man who took offense at something he had published in his paper. The ground of offense was said to have been that Mr. Gardner, in his editorial capacity, opposed the employment of slaves on the public works at lower wages than free laborers could work. He complained that this competition of *chattels* against *men*, in the government jobs, degraded labor, made the prices too low for efficient laborers to be willing to work, and gave the large slaveholder a chance to speculate by the employment of their unpaid chattels. Whereupon Mr. Cook, a Virginia slaveholder, shot him. Mr. Cook has lately had his trial, and been acquitted; on what grounds, we know not—not having seen the trial. The Spirit of Liberty says:

"This is as might be expected. Gardner was a Yankee, and had gone to Virginia to make his fortune by editing a paper; and Cook being a slaveholder, he had a right to shoot him, of course, if he wanted to."

CONVENTION OF MINISTERS.—A convention of ministers and lay members, of various denominations of Christians, was lately called at Farmington, Connecticut.—The convention was called to order by Rev. Noah Porter, D. D. and prayer was offered by Rev. Joel Hawes, D. D. The call for the convention was read, as follows:

"A convention of ministers and lay members of the various denominations of churches in Connecticut, is hereby proposed to be held for the purpose,

1. Of a free and friendly discussion of questions respecting slavery, and the means of its removal from our country, *particularly in their moral and religious bearings.*

2. Of inquiring after personal duty, in the present circumstances of the public mind on these subjects, and if possible, of uniting in the adoption of such measures, within their respective spheres of labor and influence, as shall tend to advance the great cause of *universal emancipation.*

In pursuance of these general objects, the wish has often been expressed in various quarters for such a convention as is now proposed: and especially a large number of individuals in different parts of the State, including twenty-seven pastors and ministers, having been consulted, have given their names respectively to invite and request their brethren in the ministry and in the churches, *who are friendly to any kind of discussion and action on these subjects*, to convene, for the purposes above specified, at Farmington, on Thursday, the 15th of June inst. at 10 o'clock, A. M."

The following resolutions, reported by the business committee, were unanimously adopted, with the exception of one dissenting voice on the tenth resolution.

"1. We recognize the African race as a part of the human family, whom God so loved that he gave his Son to make atonement for their souls.

2. We consider ourselves bound by the great law of love, to seek their best good for time and for eternity, as truly as that of any other portion of the human family.

3. We consider the slave trade as one of the most monstrous exhibitions of wickedness that the world has ever seen.

4. We maintain that the enslaving of parents by violence, fraud, and unutterable wickedness, can never give the right to enslave their posterity; and therefore, whatever may have been the nature and ground of ancient servitude, as God has not authorized us to enslave the descendants of these Africans, no one can have the right to enslave them.

5. We consider slavery as a heinous sin against God and our brethren—against God, as it violates his law, which requires us to love other men as ourselves, and to do to them as we would that they should do to us; against our brethren, as it deprives them of the right which God has given to them, of 'life, liberty, and the pursuit of happiness.'

6. We view slavery as opposed to the benevolent spirit and designs of Christianity, as it forces those for whom Christ died, and whose elevation Christians are bound to seek, into a state of mental and moral debasement; prevents them, in a large majority of cases, from reading the word of God, and places them in circumstances of strong temptation, so that the great mass of them sink into the grossest wickedness; and as it exposes them to horrid cruelties and oppressions, which often come upon them, under a system imposing no proper responsibility on the master.

7. We consider the doctrine that slaves cannot be emancipated until they are enlightened, to be unsound; as from the nature of the case a community of slaves, as such, cannot to any considerable extent be enlightened, the laws in most of the slaveholding States forbidding it, and slaveholders, many of them, being as much opposed to their instruction as to their emancipation.

8. We regard the hope that the gospel will remove slavery, while the Church sanctions it, a delusion. The influence of slavery is lowering the standard of piety, and brings both the master and the slave into temptation to such wickedness, that its tendency is to corrupt the gospel, and banish it from a slaveholding community.

9. We consider it as proved, by the result of the experiment in the West Indies, that the only way to elevate the colored race, is to give them mental and moral culture, just as we do the heathen; and that they may be emancipated with entire safety, and to the infinite advantage of the community in which they reside.

10. It is, therefore, our solemn conviction, that those who have their brethren in bondage ought to give them their liberty, and that they can only in this way escape the displeasure of God.

11. We regard those in the churches who justify or apologize for slavery, as in a fearful degree responsible for its continuance, as they quiet the conscience of slaveholders, and uphold them in their evil course.

The preamble and declaration of principles and obligations, from the business committee, were unanimously adopted:

Whereas, this convention was invited to discuss questions relative to slavery, and for the purpose of inquiring after personal duty in relation to the subject; therefore, after mutual consultation, and interchange of opinion, we feel that all men of anti-slavery sentiments can agree in the following principles and statements of duty:

That all persons held as slaves, have claims to our sympathies and prayers, on the same principles of Christian benevolence which make it our duty to send the gospel to the heathen.

That in all proper ways and places we assert and maintain the wrongfulness of slavery, and the duty of Christians to make efforts for its removal.

That we feel it our duty to pray for the welfare and emancipation of the slave, in private and in public; and recommend the distinct remembrance of the enslaved, at the regular monthly concert, or at a monthly concert sustained for that specific purpose.

That we are bound, by every proper and practicable means, to diffuse information on the moral, financial, and political bearings of slavery, with the view to gain the enlightened co-operation of our fellow-Christians and fellow-citizens.

That we hold no such ecclesiastical relation or fellowship with slaveholders, as shall imply approbation of slavery.

That we send petitions to the ecclesiastical bodies and benevolent societies with which we are connected, and to the State and national legislatures, for such action on the subject as may be appropriate to their respective functions.

That we are bound to use all our moral, religious, and political influence for the removal of slavery.

Died.

On Tuesday morning, the 18th instant, JOHN, younger son of John Jay, aged ten months and twenty-two days.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

8 S. Drummond, $1

TREASURER'S RECEIPTS

For two weeks ending 7th mo. (July) 15th, 1843.

Received for the Standard—The following persons have each paid $2: Rev. Geo. Peglar, Seneca Falls, N. Y.; James Bunker, Nantucket; Julia Williamson, New Richmond, Ohio; Nancy Butterworth, Twenty-mile Stand, Ohio; Edward Bradbury, Wilmington, Ohio; Charles Plummer, Bangor, Me.; E. W. Greene, New Bedford, Mass.; Mary G. Chapman, Boston; Maria W. Foote, Indianapolis, Ia.; Joseph Osgood, Danvers, Mass.; Geo. Richardson, Cortesville, Ohio; H. McCormack, Alleghany, Pa.; B. B. Sisson, Westport, Mass.; W. G. Slade, do.; Peter DeClercq, Cazenovia, N. Y.; Joseph Pierce, Pleasantville, N. Y.; Milton Marsh, East Bethlehem, Pa.; John Foster, Charlestown, R. I.; A. Mendenhall, Wilmington, Ohio.

Jesse Mason, Greenfield, Pa. $1; A. D. Wilson, New Richmond, Ohio, $1; Sylvester Stewart, Sherman, Ct. $1; M. H. Morey, Franklin, N. H. $3; John G. Lewis, Lagross, Ia. $1; Benj. Griffin, do. $1; Edward Sendalls, Wista, W. T. $3; John C. Merritt, Bethpage, L. I. $5; Isaac Lewis, Short Creek, Ohio, $10; Isaiah Hawkins, New Burlington, Ohio, $1 50; Miss E. K. Waite, Sterling, Mass. $1; Jesse Kellogg, Sherman, Ct. $1 50; D. Hungerford, do. $1 50; Hiram A. Morse, Holliston, Massachusetts, $8 34.

ISAAC T. HOPPER, *Treasurer.*

GENERAL INTELLIGENCE.

General Items.

Destructive Fire in Lansingburgh, N. Y.—A fire broke out about half-past four on Sunday afternoon, July 9th, in the stables attached to the large hotel in Lansingburgh, known as the Rensselear House. The flames soon extended to the main building, and to a brewery belonging to Mr. Parmelee, and, thence spreading north and south, raged for three hours with great fury, destroying about *thirty-five buildings* on State and Congress streets, and damaging many more. Among the buildings consumed, (says the Albany Evening Journal,) are the Rensselear House, a fine brick hotel with extensive stables, sheds, &c. a large number of brick and wooden dwelling houses, a large brewery and soap factory, the printing office of the Lansingburgh Gazette, a dozen or more stores, and nearly a score of work shops, sheds, and outbuildings of various kinds. The total amount of property destroyed cannot fall short of 45,000, on which there was about $15,000 insured. Of this sum $2,500 is insured at the Rensselear County Mutual Insurance Company; some two or three thousand in the Troy offices, and $2,000 we believe, in the Albany Insurance Company. The conflagration was checked about 7 o'clock, by the united exertions of the firemen of Lansingburgh, Waterford, and Troy.

The Fall River Sufferers.—The following letter contradicts a report which is calculated to do injury:

FALL RIVER, July 10, 1843.

Dear Sir—I have your favor of this date. As regards the stories in circulation about our having already received so much clothing—men's, women's, and children's that some had already been returned, I would say that there is no foundation for the report; but that all received is speedily applied to all who are really needy, and that much more can yet be applied in the same way.

Very respectfully, in haste,
J. BORDEN.

The Church of Christ in the 19th Century.—A late Tennesee paper contains the following card from the *Rev.* Mr. Brownlow, its editor:

"A CARD.—While seated in my house, writing, disturbing no man, and without any knowledge of any quarrelling going on, Mr. Garland was called on, as I understand, by L. C. Haynes, to send me down to him, to meet him in combat, I suppose in the street. I once called on that base, cowardly puppy, in a manly and honorable way, and he refused to fight, but lied like a dog, in that he denied having any weapons. I must decline the *honor* of paying him a second visit, but on the ground that "one good turn deserves another," he ought to call on me. This would be turn about, and of course fair play.

I now, as heretofore, pronounce Mr. Haynes a liar, a villain, and a coward—having no other backers in Jonesborough than a set of thieves, liars, and rascals, and the descendants of thieves. And this I intend as *personal* to all who consider themselves his backers."

WILLIAM G. BROWNLOW.

Railroad Accident.—A sad accident took place last Saturday afternoon on the Lehigh and Susquehannah railroad, about three miles from Wilkesbarre. A letter from that place to the United States Gazette, states the particulars as follows:

Mr. Theodore Titus, his wife and son, a lad about 14 years of age, (the two latter of whom had been out on a visit to the husband at his mills, near the Lehigh) were coming in their own conveyance, a truck car, to Wilkesbarre. They had, with the aid of a common *brake* simply come down the tunnel plane and the first plane of Solomon's Gap, (to reach the level below, there are three planes.)

On reaching the head of the second plane, one mile and a rod in length, descent one foot in ten, Mr. Titus was requested to put on the *shoes* of the car, a safeguard beyond all contingencies. But unfortunately, feeling confidence in his power of control over the car, he neglected to take the advice given, and disobeyed the express and positive orders of the Lehigh Coal and Navigation Company, which are that no car should pass the plane without the *shoes*. Husband, wife, and son, started on the descent—it was but a moment before it was discovered that all command of the car was lost, and sweeping with a lightning-like rapidity, the doomed freight was scattered at the bottom of the plane—the wife almost a mangled mass, life instantly extinct—the husband bruised, lacerated, senseless—the son with skull fractured, and dangerous, if not mortal, wounds as the result.

The distance that Mrs. Titus was thrown, her head having struck the fragment of a rock, could not have been less than from 30 to 50 feet; the son was also thrown from the car some 25 or 30 feet. Mr. T. having retained hold of the brake, it seems must have retained his position until the truck struck against another, at the foot of the plane, as he was found not more than 10 feet from it.

Hail.—Last week there was a hail storm in Portland, Me., which broke a great amount of glass. The hail was as large as the largest sized bullets.

Sad Accident.—On Sunday, the 9th, a small whale boat containing a party of three, on a sailing excursion, from Gloucester, Mass., to Ten Pound Island, was struck by a sudden squall, and all perished. The boat and the bodies were found. The names of the sufferers were, Fitz Burnham, aged 22 years, Ann Burnham, aged 18 years, and Dorcas Curtiss, aged 19 years. The two first were brother and sister, the other was the daughter of a widow, and betrothed to the young man.

Murder.—W. R. Bilboa, a respectable citizen of Jackson county, Mississippi, was murdered on the 13th ultimo, by his own negro boy, aged about 13. The blow was inflicted by the negro with a hoe, upon the back part of the head. The boy was committed to jail.—*Paulding Mississippi American.*

Murder in Mobile.—A shocking murder was committed in Mobile, a few days since. The victim was a fisherman, a Hungarian by birth, frugal and industrious. He was known to have in his possession about $100 in silver shortly before his death. Two Spaniards who lodged at the same house with the murdered man, (known only by the name of John,) and a third, who was a fellow fisherman, are believed to have perpetrated the deed, with the sole purpose of robbing their victim of his little savings.

Slave Laws.—A slave named Stephen, was recently convicted of theft in New Orleans, and he was sentenced "to stand in the pillory on Saturday morning, in the public square, between the hours of 7 and 9 o'clock; to be taken thence to jail, and receive 25 lashes; and on the ensuing Wednesday, to be again whipped to the same extent."

Sad Accident.—An interesting son Peter Sprinstead, of Frankfort, aged about 10 years, was suffocated in a bin of wheat. He was playing in the bin, at Williams' ware-house, when the gate was opened to let out the wheat. He was near the gate, and as the wheat ran out he was thrown under it, and smothered before the alarm was given by a boy who was playing with him. When the body was taken out, life was extinct. The first intimation his mother had of the sad event, was the presentation of the dead body.

The Locust.—It is remarkable that this insect confines its ravages to particular locations, in some instances not exceeding the limits of a narrow field. In riding from New Haven to Double Beach House, in the vicinity of Branford, our ears were suddenly assailed with a shrill, continuous noise, precisely like the whistle of a locomotive engine when heard at some distance, and while speculating on the cause, we observed the air filled with red-winged locusts flying to and fro. The trees in the immediate neighborhood bore all the marks of decay in the ends of their branches, which have been observed elsewhere in the haunts of the seventeen-year locust.

Planetary.—The three planets Jupiter, Saturn, and Mars, according to the Boston Post, may now be seen of an evening. Jupiter, at present travelling the constellation Capricornus, rises at about half past 9 o'clock, and shows remarkably large and brilliant; Saturn, some thirty-five or forty degrees above the horizon, in a south-easterly direction, in the constellation Sagittarius, may be easily designated by his mild, pale, and steady light; Mars, in a southerly direction, near the brilliant star Antares, in the constellation Scorpio, is nearer the earth than he has been for many years past, or may be for many years to come, and shines with unwonted splendor. During the clear and beautiful nights we have had of late, many an eye has been turned upwards in admiration, at the fiery-red wanderer.

Shameful Barbarity.—A man named Joseph Hutchinson, residing in Bucks county, Pennsylvania, was arrested at Willow Grove, on Tuesday of last week, by some farmers, who had become indignant at observing his brutal conduct towards a young man whom he claimed as an apprentice, and whom he had tied with several cords to the tail of his wagon, compelling him to trot behind while the wagon was proceeding at a fast rate. The young man was perfectly exhausted when released, and would probably have died before reaching Bucks county. The young man said that though bound to Hutchinson until he was of legal age, he has long outstayed his time; and that the crime for which he was then punished, was in going off to visit his mother, whom he had not seen for a long time. Hutchinson was bound over to appear at the August term of the court in Montgomery county.

Attempted Suicide in the State Prison at Sing Sing.—The Hudson River Chronicle says: "On Friday last, a convict by the name of Lundy, an old offender from New-York, who is now serving out his second term of imprisonment, jumped into the river, and attempted to drown himself, but being discovered in time, was pulled out before he had effected his fatal purpose. The reason he assigned for attempting to commit suicide, was, that one of his keepers had promised him a flogging; and preferring death to the barbarous cruelty of the prison-house, he threw himself off the dock, in order to escape the writhing tortures of the lash!"

Look out for Poison.—A family in Illinois were recently poisoned by eating the rhubard, or pie-plant, which had been cooked in a brass kettle. Two children had died, and others were not expected to recover.

Nauvoo.—The editor of the Burlington Gazette lately paid a vist to Nauvoo, the principal city of the Mormons, on the Upper Mississippi, which he describes as improving with astonishing rapidity. He says:

"Many of the houses are built in fine style, evincing wealth as well as taste. The city is daily receiving accessions to its population from the eastern States, and from Europe; and it is estimated that it already numbers from fifteen to seventeen thousand inhabitants.—This is certainly a surprising fact, when we recollect that it is but four years since the Mormons first made a settlement there. The temple, which is destined to be the most magnificent structure in the West, is progressing rapidly, and will probably be completed in the course of the present and succeeding summer. Its style of architecture is entirely original—unlike anything in the world, or in the history of the world—but is at the same time chaste and elegant. It is said to be the conception of the prophet, General Smith. It is being built by the voluntary labor of the members of the church, who devote a certain number of days in the year to the work. If the labor and materials were estimated at cash prices, it is supposed that the building would cost something like a million of dollars."

Pardoned.—Governor Morton, of Massachusetts, has pardoned James M. Bradley and John P. Read, two convicts in the State prison at Charlestown, who attempted, with much personal risk to themselves, to arrest the blows inflicted by Rogers upon the late warden of the State prison, by which he was mortally wounded.

The Slave Trade.—The slave trade is brisk in the Dutch East India possessions, especially on the west coast of Sumatra. Opposite this coast lies the island of Nias, the rajah of which, by the existing political organization, can dispose as he pleases of a great part of his subjects. The women of Nias are handsome, and the men able-bodied, and consequently, both are highly prized by the Europeans in Sumatra.

NOTICES.

ONE HUNDRED ANTI-SLAVERY CONVENTIONS.

Arrangements have been made for holding one hundred anti-slavery conventions during the next six months, in various parts of the country, but chiefly in New-York, Pennsylvania, Ohio, and Indiana—in accordance with a plan adopted at the late New England A. S. Convention. Among the speakers who will give their attendance from the East, are Messrs. John A. Collins, George Bradburn, Frederic Douglas, Charles L. Remond, and James Monroe.

First Series.

Cazenovia, Madison county, 24th and 25th of July.
Cortland, Cortland county, 28th and 29th "
Aurora, Cayuga county, 31st July, and 1st of August.
Seneca Falls, Seneca county, 3d and 4th "
Batavia, Genesee county, 6th "
Lockport, Niagara county, 7th and 8th "

To these conventions C. L. Remond, James Monroe, J. N. Buffum, and Jacob Ferris, will be present.

Second Series.

Utica, Oneida county, 26th, 27th and 28th July.
Syracuse, Onondaga co., July 30th, & 31st, & 1st August.
Rochester, Monroe county, 3d, 4th, and 5th of August.
Buffalo, Erie county, 7th, 8th, and 9th August.

At these conventions, Geo. Bradburn, Frederic Douglass, (the eloquent fugitive from slavery,) S. H. Goy, and J. A. Collins, will attend. J. A. COLLINS,
General Agent of the Mass. A. A. S. Soc.

MEETING OF THE WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

There will be a meeting of the Windham County A. S. Society held in Chaplin, on Friday, the 18th of August, next, at 10 o'clock, A. M. Let there be a full and spirited attendance. Apathy has been too long hanging over the heads and hearts of Connecticut abolitionists. Wake up from your slumberings, and go over and help your persecuted brothers there, to show the people their sins. JAMES B. WHITCOMB, Sec'y.

SIXTH ANNUAL MEETING OF THE EASTERN PENNSYLVANIA ANTI-SLAVERY SOCIETY.

This meeting will be held on Monday, the 14th of August, in the Baptist church, in Norristown, and will commence at 10 o'clock, A. M. Arrangements will be made to run an extra train of cars for the especial accommodation of delegates and visiters to the convention.—Those who were present at the last meeting, will need no urging to induce them to attend. It is expected that these will all be there, and it is hoped that they will bring enough of their friends and acquaintance to double the number of last year's attendance. It is time now to begin preparations for this occasion; not a day should be lost. No reasonable efforts should be spared to bring out an overwhelming meeting. *In this every abolitionist should aid.* An opportunity will be here afforded of giving an impulse to the cause in Pennsylvania, which will be felt for years to come. Let us all get ready to avail ourselves of it.

J. M. McKIM, *Cor. Sec'y.*

FIRST OF AUGUST, IN PHILADELPHIA.

A public meeting commemorative of emancipation in the British West Indies, will be held at the Assembly Buildings, corner of Chesnut and Tenth streets, on Tuesday evening, the First of August, at 7 1-2 o'clock. C. C. Burleigh, and perhaps others, will speak on the occasion.

KENNETT ANTI-SLAVERY SOCIETY.

A stated meeting of this society will be held at Marlborough, in Friends' meeting-house, on seventh day, the 12th of 8th month, at 1 o'clock, P. M.

JAMES R. PUGH, *Sec'y.*

Chester County, 7th mo 20, 1843.

TENTH MASSACHUSETTS A. S. FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the next Christmas and New-Year's season; and they ask the help of all who value human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not a sectarian scheme—it is not a political party, which they have in view; but a great national undertaking for humanity. Not forcibly, but peacefully; not in the spirit of hatred, but, as it has been begun, in the spirit of love, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope, by this effort, to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons as have given their lives to the glad yet severe service of arousing an unwilling nation to a sense of its moral responsibilities.

M. W. Chapman,	*Lavinia Hilton,*
Ann T. G. Phillips,	*Hannah Tufts,*
Mary G. Chapman,	*Catherine Sargent,*
Susan Cabot,	*M. A. W. Johnson,*
Eliza Lee Follen,	*Caroline Weston,*
Olivia Bowditch,	*Anna R. Philbrick,*
Sarah S. Russell,	*Mary Young,*
Sarah B. Shaw,	*Harriet Jackson,*
Helen E. Garrison,	*Mary F. Rogers,*
Louisa Loring,	*Louisa M. Sewell,*
Anne Warren Weston,	*Caroline F. Williams,*
Thankful Southwick,	*Abby Southwick,*
Henrietta Sargent,	*Mary Willey,*
Maria White,	*Marian Fuller.*

FAIR AT SYRACUSE, AUGUST 1, 1843.

The proceeds to be appropriated in behalf of the slave, by the Central New-York Anti-Slavery Society.

Friends of the slave, especially those residing in Central New-York, are requested to use all diligence in the preparation of articles for this Fair. Such articles of farm produce as will find a market in Syracuse, at the time specified, should be liberally furnished. All handicraftsmen and handicraftswomen are called upon to send of their respective goods. Boot and shoemakers, send boots and shoes, with sound *understandings*; hatters, send hats and caps; cabinetmakers, send tables and chairs; hardware merchants, send knives, teakettles, spades, kitchen utensils, and ploughs; dry goods merchants, send muslin, cloth, shawls, and kerchiefs; milliners, send bonnets and caps; druggists, send tooth-powder, shaving soap, perfumery, &c. but no pills; brush and basket makers, send articles of your craft. All these things should be well assorted as to size, and of fair quality; for the people of Syracuse and roundabout are people of all sizes and fancies, and of good judgment in the preference of sound and well made articles.—Then, farmers, on the 1st of August, come to Syracuse, and buy the contributions of the merchant and mechanic, and they will buy yours; so, of all the other trades or makers, each come and purchase what the others have given. We shall in this way have an excellent Fair, and give much mutual accommodation, while benefiting the slave. The whole plan is simple, and will be successful, if we choose to make it so.

ELIZABETH RUSSELL, Syracuse,
PAULINA S. WRIGHT, Utica,
ABIGAIL MOTT, Albany,
MARY SPRINGSTEAD, Cazenovia,
SARAH VAN EPS, Vernon,
} *Com.*

PROSPECTUS

FOR PUBLISHING, BY SUBSCRIPTION,

A HISTORY OF "OULD NEWBERRY."

The subscriber having long entertained the purpose of publishing a history of Newbury, including Newburyport and West Newbury, and having accumulated a large mass of materials for that purpose, would now announce to his friends and the public, his determination to execute his design. He believes that he has facilities for this work, possessed by no other person, in consequence of the peculiar opportunities for acquiring information, with which he has been favored. His object will be, as far as possible, to make the documents and records of the past speak for themselves; thus giving to the reader at once facts and evidences, supplying by notes and interstitial remarks, whatever is necessary to make the narrative interesting and intelligible.

Newbury is an ancient town; its manners were a perfect specimen of Puritanism; the anecdotes are numerous; the characters it has produced were able and conspicuous, and most of the facts are too interesting not to be rescued from oblivion.

It will assume the form of annals civil and ecclesiastical, and contain a genealogical account of the first settlers, with several engravings. The volume will contain at least 400 pages, large octavo, at a price not exceeding $1,50. It will be delivered to subscribers as soon as published; and no copy will be sold cheaper than the subscription price. JOSHUA COFFIN.

Subscriptions received by W. B. TAPPAN, Boston.

THE PRESENT.

The publication of a periodical with this title will be commenced in July. It will appear in monthly numbers, containing thirty-two octavo pages each; and will form a volume of three hundred and eighty-four pages annually. The subscription price is two dollars a year, payable in advance.

The PRESENT, as its name indicates, is designed to reflect the Signs of the Times. Its aim will be to produce union and growth in Religion, Science, and Society. It will seek to reconcile faith and free inquiry, law and liberty, order and progress; to harmonize sectarian and party differences by statements of universal principles; and to animate hopeful efforts on all sides to advance the reign of Heaven on earth. It will endeavor to discuss the various questions which are now interesting our communities, such as Theological and Church Reforms, Social Re-organization and Association, Universal Liberty, Human Rights, Capital Punishment, Peace, Purity, Health, &c., with sincerity and candor; to encourage and note the progress of spiritual and humane enterprises to remove ignorance, vice, and suffering; to record discoveries and inventions which promise to elevate man's condition; and by notices of native and foreign books, with extracts and translations, by descriptions and criticisms of artistic creations, as well as by tales and poems from our own authors, to unite beauty with truth and love. Its pages are open to all who can express their convictions with good sense and feeling; and the aid of friendly contributors is requested. Communications may be addressed to WILLIAM HENRY CHANNING, who will thank those who may feel interested in this periodical, to act as agents in obtaining subscribers and extending its circulation.

New-York, Office of Hunt's Merchant's Magazine,
142 Fulton street

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

1. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans: ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her.

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

Poetry.

From the New-York Tribune.

A TALE OF A COMET.

From a Letter to a Gentleman in this City from a Lady of Virginia.

'Tis evening, and deep in the glowing West
The sun sinks down to his golden rest,
And the cloudless vault of celestial blue
Looks the same with us as it does with you.
For stars in the evening are wont to appear
In the North, "I reckon," as well as here;
That is to say, if the sky is clear.
Be that as it may,
I have nothing to say,
But proceed with my tale in a straight-forward way.

Well, then, as I told you above, the sun
Was taking a snooze when his work was done,
And the planets all, as in duty bound,
Were rolling round,
With a pleasant sound,
To make the great potentate's nap more profound.
Whether their music was merry or sad,
Or "exquisitely good," or "decidedly bad,"
Or made up of contralto, or tenor, or bass,
Can only be known in the depths of space.
Suffice it to say,
They sang on their way;
At least so the learned astronomers say.

'Tis nine of the clock, and a shooting star
Gives note of the hour to worlds afar;
'Tis nine of the clock, and a steady snore,
Like waves on the shore,
Still louder and deeper,
Proceeds from the nose of the royal sleeper.
When hark! from without
Comes a distant shout,
And a mighty sound, through the blue profound,
A rushing and crushing,
And smashing and pushing,
As if all the planets had got by the ears,
And were pushing each other clean out of their spheres.
And Mercury hastens, with fear on his brow,
To announce to the monarch the cause of the row.

"Most potent and luminous!—haste, arise,
A stranger comet of fearful size,
Is making tracks through our western skies!
And if we don't stop him, by this and by that,
We'll be presently knocked into a cocked hat.
Another pleiad is tossed from her sphere,
And the rest of the sisters are quaking with fear;
And had not Orion dodged and missed him,
He, too, had been lost to the solar system."

The sun uprose with a mighty frown,
And put on his flame-colored dressing-gown;
His seat he took,
With a fiery look,
And he hung his night-cap upon a hook:
"By Jupiter, Venus, and all the crew!
This pestilent comet shall dearly rue
Disturbing us thus
With his noise and fuss.
Friend Mercury! roll, like a veteran stager,
And bring to our presence our Ursa Major.
And summon our councilors every one:
There must something be done
With this son of a gun,
Or in some of his frolics he'll knock out the sun."

While thus, overhead, all is fear and dismay,
On our own mighty planet the deuce is to pay;
For the tail of this comet, 'tis said by some,
Is to carry us all to kingdom come,
Without so much as "by your leave,"
To sinners who doubt, or to saints who believe.
And balls and routs are quite at a stand,
And Bibles and prayer-books in great demand;
And churches are rising, and theatres falling,
And the signs of the times are truly appalling.
The chosen saints
Are making up linen,
And wicked old sinners
Have given up sinning;
And terrestrial orbs are upraised to spy
Their sister sparklers that deck the sky,
And noses Roman, and Grecian, and hook.
And noses that crook,
Have a turn-up look,
And pugs are decidedly on the rise.

Swift, and more swift, the comet's flight,
And his fiery tail, each succeeding night,
Adds new fears to the wild affright;
For dark and dread
The rumor has spread,
That the end of the world, by researches profound,
Although by astronomers deemed to be round,
The great Parson Miller has certainly found.
And wo, and distraction!
He proves to a fraction,
The before-mentioned end will undoubtedly be
In the year Eighteen Hundred and Forty-Three.
I grieve to say there's an opposition
To the holy Miller's divine commission:
Obstinate sinners who will not see
That the thing is as plain as the Rule of Three;
But persist in doubting,
And utterly scouting,
Both the holy man and his prophecy.

The court of the sun sits in solemn state,
And the planets assemble, little and great,
While high in the midst, with a sullen glare,
The monarch looks forth from his easy-chair.
'Tis plain to see,
That a regular spree,
Awaits the comet's delinquency;
For nothing in Heaven, the earth, or the deep,
Makes a body so mad as the loss of sleep.
At Mercury's summons, the rebel appears
Before the sun and his silent spheres;
That is to say, his head is there,
But his latter end is the Lord knows where.
"Comet, erratic, rebellious, and rash,
For your pestilent treason
Canst show any reason
Why we should not immediately settle your hash?
Forgetting the rules of polite decorum,
Invading our sacred sanctum snorum,
And poking our heavenly bodies about,—
Speak—Does your mother know you're out?"

Now every one knows, but especial noddies,
That comets are hasty and hot-headed bodies,
And our comet, in this,
Was by no means amiss;
But then he had travelled the system through,
And learned in his travels a thing or two;
So he smothered his rage, but his distant tail
Was heard thrashing about like a giant flail.
At length he said,
With a toss of the head:
"Your majesty speaks without rhyme or reason.
I scorn the thought of committing treason;
And as to my mother, I have no doubt
She is fully aware of my being out.
I merely came to assist friend Miller,
Of the Church on earth a tremendous pillar:
A dealer in prophecies, signs, and wonders,
And a patron of earthquakes, storms, and thunders;
Volcanic eruptions he has by the score,
And dire tornadoes, a dozen or more,
With other combustibles stored away,
To make a fizz on the final day!
And now, having nearly completed the batch,
He wants my tail for a patent match."

"Yes!" roared the sun, in a voice of thunder,
"Our very beams he has dared to plunder;
We'll hear no more
On the villain's score.
And, Mercury, show that comet the door;
We banish him from our royal sight,
To the gloomy regions of polar night;
Should he again in his duty fail,
And join with the Millerites—off with his tail!
Break up the council; we're off to bed.
Whoever disturbs us shall lose his head.
Let Aurora call us precisely at seven,
And sweep all the clouds from the face of Heaven.
We mean to shine out in our brightest glow,
To the eyes of the Millerites down below,
And convince the people of every degree,
That no mortal can fathom Futurity."

Though the end of the world is a problem still,
And remain a problem it probably will,
This thought to console you can scarcely fail,
You have certainly got to the end of my tale;
And as you are weary, and I no less,
The moral it teaches "I leave you to guess." * * * *

Miscellany.

THE WIFE OF THE INTEMPERATE.

BY MRS. SIGOURNEY.

Jane Harwood, with her husband and children, made one among the many families who removed to the unplanted, western wild. The change from the manner of life in which she had been brought up in her native New England was great. But she never complained, and busied herself with those duties which befit the wife of a lowly emigrant.

One of her principal cares was an invalid boy. The charge of his health, and of his mind, occupied her most anxious thoughts. She supplicated that the pencil which was to write upon his soul, and which seemed to be placed in her hand, might be guided from above. She spoke to him in the tenderest manner of his Father in heaven, and of His will respecting little children.

She pointed out Almighty goodness in the daily gifts that sustain life; in the glorious sun rejoicing in the east; in the gently-falling rain; the frail plants, and the dews that nourish them. She reasoned with him of the changes of nature, till he loved even the storm and the lofty thunder, because they came from God.

She repeated to him passages of scripture, with which her memory was stored, and sang hymns, until she perceived that if he was in pain, he complained not, if he might but hear her voice. She made him acquainted with the life of the compassionate Redeemer, how He took young children in His arms, though the disciples forbade them. And a voice from within urged her never to desist from cherishing that tender and deep-rooted piety, because, like the flower of grass, he must soon pass away.

Jane Harwood had a different, and a still deeper trial, in the intemperance of her husband. In his fits of intoxication, there was no form of persecution which distressed her so much, as unkindness to the feeble and suffering boy. On such occasions, it was in vain that she attempted to protect him. She might neither shelter him in her bosom, nor control the frantic violence of the father.

The timid boy, in terror of his natural protector, withered like a crushed flower. It was of no avail that neighbors remonstrated with the unfeeling parent, or that hoary headed men warned him solemnly of his sins. Intemperance had destroyed his respect for man, and his fear of God.

The wasted and wild-eyed invalid shrank from the glance and footstep of his father, as from the approach of a foe. Harshness, and the agitation of fear, deepened a disease that might else have yielded. Returning spring brought no gladness to the declining child. Consumption laid its hand upon his vitals, and his nights were restless, and full of pain.

"Mother, I wish I could once more smell the violets that grew upon the green bank, by our old, dear home." "It is too early for violets, my child; but the grass is growing bright and beautiful around us, and the birds sing sweetly, as if their little hearts were full of praise." The mother knew that his hectic fever had been recently increasing, and saw that there was a strange brightness in his eye.

Seating herself on his low bed, she bowed her face to his, to soothe and compose him. "Mother, do you think my father will come?" Dreading the alarm which, in his paroxysms of coughing, he evinced at his father's approach, she answered, "I think not, love; you had better try to sleep."

"Mother, I wish he would come. I am not afraid now. Perhaps he would let me lay my cheek to his, once more, as he used to do, when I was a babe in my grandmother's arms. I should be glad to say a kind good-by to him, before I go to my Saviour."

Gazing earnestly in his face, she saw the work of the destroyer. "My son, my dear son! say, 'Lord Jesus, receive my spirit.'" "Mother," he replied, with a smile upon his ghastly features, "he is ready for me. I am willing to go to him. Hold the baby to me, that I may kiss her once more.— That is all. Now sing to me; and oh! wrap me closer in your arms, for I shiver with cold."

He clung, with the death-grasp, to that bosom which had long been his sole, earthly refuge. "Sing louder, a little louder, dearest mother, I cannot hear you." Tremulous tones, like those of a broken harp, rose above her grief, to comfort the dying child. One sigh of icy breath was upon her cheek, as she joined it to his—one shudder, and all was over.

She stretched the body on the bed, and kneeling beside it, hid her face in that grief which none but mothers feel. It was a deep and sacred solitude—alone with the dead. Only the soft breathings of the sleeping babe were heard. Then the silence was broken by a piercing voice of supplication for strength to endure. The petition, which began in weakness, closed in faith. It became a prayer of thanksgiving to him who had released the dove-like spirit from its prison-house of pain, to share the bliss of angels.

She arose from her knees, and bent calmly over the dead. The placid features wore the same smile as when he had spoken of Jesus. She smoothed the shining locks around the pure forehead, and gazed long on what was to her so beautiful. Amid her tears was an expression, chastened and sublime, as of one who gives a cherub back to God.

The father entered, carelessly. She pointed to the pale, immoveable brow. "See, he no longer suffers." He drew near, and looked with surprise on the dead. A few natural tears forced their way, and fell upon the face of the first-born, who was once his pride. He even spoke tenderly to the emaciated mother; and she, who a few moments before felt raised above the sway of grief, wept like an infant, as those few affectionate tones touched the sealed fountains of other years.

James Harwood returned from the funeral of the child in much mental distress. His sins were brought to remembrance, and reflection was misery. Sleep was disturbed by visions of his neglected boy. In broken dreams, he fancied that he heard him coughing from his low bed, as he was wont to do. With a strange disposition of kindness, he felt constrained to go to him, but his limbs refused their office.— Then a little, thin, dead hand, would be thrust from the dark grave, and beckon him to follow to the unseen world.

While conscience thus haunted him with terrors, many prayers arose from pitying and pious hearts, that he might now be led to repentance. There was, indeed, a change in his habits; and she, who was above all others interested in his reformation, spared no effort to win him back to the path of virtue, and to soothe his accusing spirit into peace with itself, and obedience to its God.

Yet was she doomed to witness the full force of the conflict of grief and remorse against intemperance, only to see them suddenly overthrown.— The reviving goodness, with whose promise she had so solaced herself, as even to give thanks that her beloved son had not died in vain, was transient as the morning dew. Habits of industry, which seemed to have been springing up, proved themselves to be without root.

The dead, and his cruelty to the dead, were alike forgotten. Disaffection to that tender and trusting wife, who "against hope had believed in hope," resumed its habitual sway. The friends who had alternately reproved and encouraged him, felt that their efforts were of no avail. Intemperance, like the "strong man armed," took final possession of a soul that lifted no prayer for aid to the Holy Spirit, and ceased to stir itself up to struggle with the destroyer.

To lay waste the comfort of his wife seemed now the principal object of this miserable man. Day after day did she witness for herself, and for her household, the fearful changes of his causeless anger and brutal tyranny. She felt the utter necessity of deriving consolation, and the power of endurance, wholly from above.

She was faithful in the discharge of the difficult duties that devolved upon her, and especially careful not to irritate him by reproaches, or a gloomy countenance. Yet she could not sometimes prevent from rising mournfully to her view, her sweet, native village—the peaceful home, and fond friends of her childhood, so far away—and the constant, endearing attentions, which won her early love for one whose ill-treatment now strewed her path with thorns.

In this new and solitary settlement, she had no relative to protect her from his insolence; she felt that she was entirely in his power—that it was a power without generosity—and that there is no tyranny so entire and terrible, as that of an alienated and intemperate husband.

Still, looking to her Father in Heaven, she found her courage revive, and deepen into a childlike confidence. After putting her children to bed, as she sat alone, evening after evening, while the joys of early days, and the sorrows of majurity, passed in review before her, she questioned her heart what had been its gain from Heaven's discipline, and whether she was to sustain that greatest of all losses, the loss of the spiritual benefit intended by affliction.

The absences of her husband grew more frequent and protracted. Once, during the third night of his departure, she knew not where, she lay sleepless, listening for his footsteps. Sometimes she fancied she heard his shouts of wild laughter, but it was only the shriek of the tempest. Then she thought the sounds of his frenzied anger rang in her ears. It was the roar of the hoarse wind, through the forest.

All night long, she listened to these tumults, and hushed and sang to her affrighted babe. Early in the morning, her eye was attracted by a group coming up slowly from the river, which ran near her dwelling. A terrible foreboding came upon her. She thought they bore a corpse. It was, indeed, the corpse of her husband. He had been drowned, as it was supposed, during the darkness of the preceding night, while attempting to cross a bridge of logs, which had been broken by the swollen waters.

Utter prostration of spirit came over the desolate mourner. Her energies were broken, and her heart withered. She had sustained the hardships of emigration, and the privations of poverty; the burdens of unceasing toil and unrequited care, without murmuring. She had laid her first-born in the grave, with resignation; for faith had heard her Redeemer saying, "Suffer the little one to come unto me."

She had seen him, in whom her heart's young affections were garnered up, become a prey to vice the most disgusting and destructive. Yet she had borne up under all. One hope had lingered with her as an "an anchor of the soul," the hope that he might yet repent, and be reclaimed. But now he had died in his sins. The deadly leprosy which had stolen over his heart, could no more be "purged with sacrifice or offering, forever."

She knew not that a single prayer for mercy had preceded the soul on its passage to the Judge's bar. There were bitter dregs in this cup of wo, which she had never before tasted. With heaviness of an unspoken and peculiar nature, was the victim of intemperance borne from the house that he had troubled, and buried by the side of his son, to whose tender years he had been an unnatural enemy. And among those who surrounded his open grave, there was sorrow, bearing the features of that fearful "sorrow which is without hope."

LIFE IN THE EAST.

Time was when visions of Oriental wealth and splendor were very captivating to the imaginations of dwellers in the West; when it seemed the consummation of earthly bliss to revel amid the pomps and delights of the far-off Hindoostanee land. But more recent revelations have disclosed the mass of discomfort that lies as a substratum beneath the gold and gems of Ind; as for example the following lively sketch, which we take from a work lately published in London, being a series of letters from Madras, by a lady:

RAJAHMUNDRY, October 3.

"In your last letter you ask for particulars of living, servants, house rent, and such like domestic matters. We have a house unfurnished, and a garden of more than two acres, for which we pay about 60*l*. per annum. Provisions are cheap, but there is great waste, because nothing will keep on account of the heat, and we are obliged to take much larger quantities of meat than we can consume, in order to make it worth the butcher's while to supply us at all. We send for potatoes from Madras, as they will not grow here; other vegetables we have from our own garden, and we keep our own poultry. Servants are expensive altogether, though cheap individually; but we are obliged to have such a number of them, that their pay mounts up. We keep fewer than many people, because we wish to be economical. Here is our establishment:—one butler, one dress-boy, (valet) one matee, (the matee cleans plate, washes china, and lights candles,) two ayahs, one amah, (wet-nurse,) one cook, one tunnicutchy, (housemaid) two gardeners, six bearers, one water-carrier, two horse keepers, two grass cutters, one dog boy, one poultryman, one washerman, one tailor, one hunter, and one amah's cook—altogether twenty-seven; and this is reckoned few; and it is as much as ever they can do to get through their little work in their lazy, dawdling way. If anybody comes to dinner, the cook sits down and cries for a cook's matee or helper, and I am obliged to hire one for him.

"They all find their own food themselves, and the caste people would not touch any of our food; but the maties and under-servants are generally pariahs, and are very glad to eat up anything they can lay their hands on. The amah is a caste woman, and her whims are the plague of my life. I am obliged to keep a cook on purpose for her, because her food must all be dressed by a person of her own caste; and even then she will sometimes starve all day rather than eat it, if she fancies anybody else has been near it; she has a house built of cocoa-nut leaves in the compound, on purpose to cook her food in. I am also obliged to keep a separate nurse for her baby, and see after it regularly myself, because they are so careless about their own children, when they are nursing other people's, that she and her husband would let the poor little creature die from neglect, and then curse us as the cause of it.

"Think of the amah's being caught drinking rack and eating opium! She used to go out and howl so that the servants were afraid to come near her, saying she made 'one pishashi (devil) noise.' When she had cleared the coast with her pishashi, her own people crept out from their hiding-holes, and brought her rack and bang (that is spirits and opium.)

You ask what shops we have. None at all; the butler buys everything in the bazaar or market, and brings in his bill every day. One of the court native writers translates it into English, and very queer articles they concoct together! such as, 'one beef of rump for biled;' 'one mutton of line beef for *alamoor estoo*,' meaning *a-la-mode stew*; 'mutton for curry pups' (puffs); 'durkey for stups' (stuffing for turkey); 'eggs for saps, snobs, tips, and pups' (chops, snipes, tipsycake, and puffs); 'mediation (medicine), for ducks; and at the end 'ghirand totell' (grand total), and 'howl balance.'"

* * * * * * * *

"October 27th.—I continue to like 'up country,' as they call it, far better than the presidency; it is much more amusing. Of course everybody tried to make Madras as English as they could, though without much success, except doing away with everything curious; but this place is real India, and I am every day seeing something new and foreign. This is the country of the old rajahs, and they are very sociable and fond of paying visits. They think it a great incivility to appear without something in their hands as a present. It is contrary to regulation to accept anything of value, so they bring limes, oranges, yams, &c. The other day we received a basket of oranges, with a message that a rajah whom we had not before seen, would come next day and pay us a visit. Accordingly, next day, at the appointed hour, we heard a queer kind of twanging and piping, like a whistle and a jew's-harp. This was the rajah's music, played before his palanquin; then came his guards,—men with halberds; then his chief officer, carrying a silver mace; then his principal courtiers, running by the side of his palanquin to keep him 'pleasant company.' When they all arrived, the halberdiers grounded their arms, and the whole cortège stopped at the military word of command, 'Halt! Present! Fire!' but the firing consisted of the old gentleman's getting out of his palanquin, and quietly shuffling into the house, between two rows of his own servants and ours, salaming him at every step.

He was dressed in a clear muslin pelisse, with all his black skin showing through; the hems of his ears stuck full of jewels, gold bracelets on his arms, and a diamond locket hung round his neck. I call him 'Penny Whistle Row'; if that is not quite his real name, it is so like it I am sure it must mean that. When he came into the drawing-room, he stopped at the entrance, [N. B. we have no doors,] to make us most profound salams, which we returned to the best of our ability; then he presented us with an orange each, and there were more salams on either side. At last, when we had all done all our mopping and mowing, he sat down and began his chirp. He paid a variety of set compliments, as they all do; but, those over, he was more curious about European matters than the natives in general are. In particular, he wished to know whether it was true that our king was dead, and that we had a woman to reign over us. This was quite beyond his comprehension—how she was to contrive to reign, and how *men* were to agree to obey her, he gave up in despair. He asked whether the king's death would make any difference to us: he was in hopes it might have given A—— a step in the service. He invited us to come and spend a week with him, which we fully intend to do as soon as the weather allows.

When he had sat about an hour, he took his leave with the same ceremonies as at his arrival; salams on all sides, pipe whistling, jew's-harp twanging, guards recovering arms, courtiers putting on their shoes, and all marching off to the word of command as before, 'Halt! Present! Fire!' At parting he shook hands to show how European his manners were, and took leave of *me* in English; 'My lady, I now to your excellency say farewell. I shall hope you to pay me one visit, and on one week go (meaning *hence*) I shall come again to see the face of your honor civilian.'

Besides the rajahs, there are a number of natives of lower rank, who are very fond of calling to keep themselves in remembrance in case of an appointment falling vacant. Some only come as far as the gate, and stand there to make salam when we go out. These never speak, but they put on some part of the dress belonging to the situation they want, in order that we may understand their meaning. A court writer in expectance holds writing materials in his hand; a peon sticks a dagger in his belt, &c. Others of rather higher pretensions come to the house and pay a visit. One of them calls regularly twice a week, and the same dialogue takes place whenever he comes:—

"'Visitor—Salam, great chief!

"'A.—Salam to you.

"'Visitor—Your excellency is my father and my mother!

"'A.—I am much obliged to you.

"'Visitor—Sar, I am come to behold your honorable face.

"'A—Thank you. Have you anything to say to me?

"'Visitor—Nothing, great chief!

"'A—Neither have I anything to say, so good morning; enough for to-day.

"'Visitor—Enough; good morning, sar; great chief, salam!'

"One has to dismiss one's own visitors, as they generally think it an impoliteness to go away of their own accord. We are obliged to appoint a particular hour at which they may come, else they would be hindering us the whole day."

SUFFERING AT SEA.

The Portland Advertiser contains an account by Captain Blanchard, of the brig Turner, of the painful sufferings of himself and crew during forty-six days on the wreck of the vessel:

The Turner sailed from Portland on the 30th of last January, bound for Madeira. They experienced heavy weather for 17 days after sailing—when in latitude 34 35—longitude 30, a tremendous sea knocked her down—in 15 minutes, by cutting away, she righted. Having recovered from the first shock, they tried to make themselves as comfortable as they could. The brig rolled so badly that it was impossible to enter the cabin—and they found themselves without a drop of fresh water. The provisions saved were a barrel of bread—which, however, was nearly all wet with salt water—four or five pieces of salt pork, and subsequently about two-thirds of a barrel of beef.

On the third day the storm abated. Their only hope was that some vessel would come to their relief, for to all human appearances they could not survive a week, in their present condition, destitute of water as they were, scantily supplied with provisions, and continually exposed to the vicissitudes of the weather and the sea spray. And now they began to suffer the intolerable pangs of thirst. The allowance per day of food was a biscuit and three ounces of pork, as much indeed as the sufferers could dispose of, without water. Eight days thus passed—long, interminable days—but it was nothing to what was to follow. During this time some raw potatoes were found, which it was a great relief to chew. One potato was divided among eight persons, They also found some relief in chewing lead. Some of the crew were indiscreet enough to drink salk water, which caused slight derangement and dizziness.

On the 24th of February they had a fine rain, and caught eight gallons of water. A well in the desert could not have been more grateful to the parched throats of the sufferers. They fell on their knees the day before and prayed to Him only who could save; and they took this as an omen of God's care of them, and took courage. On the 25th, they had another shower, that gave them water enough for seventeen days, at a pint a day—which was as little as they could do with, considering their food.

On the same day they caught a shark, from which they got more than a gallon of blood—poured this into two boots, and allowanced out. When the shark was cut open, some of the men thrust their heads into the bowels, and sucked up the blood and water that flowed out. They tried to eat the shark afterwards, but having become saturated with salt water, it made them so thirsty they could not. At this period they succeeded in catching several fish.

Some of the men talked seriously of cutting open their veins and sucking their own blood. Heavy dews fell some portion of the time during the night. On such occasions, no sooner did the day begin to dawn than every man was seen lapping the moisture with his tongue from the rails. They also found considerable relief in bathing, and keeping their flannels wet with salt water. Still death stared them in the face—they had awful premonition of approaching dissolution in aching eye-balls and failing sight.

Again Providence visibly interposed his arm. On the 13th of March a barrel was discovered under water in the cabin. One of the men, Joseph Malore, of New Orleans, who was an excellent swimmer, went down and succeeded in bringing it to the surface, and it was finally got on deck. To their inexpressible joy they found it filled with molasses. Every man took a hearty draught, and found great relief.

On the evening of that day they drank their last drop of water—and they were yet many hundred miles from land. Death seemed nearer than ever. But God still watched over them with paternal care. The next day they had a rain squall, and a turbulent sea, which made them very uncomfortable; but they caught 30 gallons of water, and revived again. And here, says the captain, it is impossible to describe the effects of protracted thirst on individuals. During the rain, some of the men were so completely blind to their future comfort, as to spend their whole time in quenching present thirst; they had said if they could only get one good draught of water, they would willingly die—and that one draught they seemed determined to have. They would drink till they vomited—then turn to again, and sup up the water until they were unable to do anything but lie down and beg for more drink. Those who denied themselves, and drank but little at a time, held out longest. One after another gave out till but two were left to catch water. The effects of drinking so much operated like physic, and increased the inward thirst and fever.

On the 21st of March they caught fifteen gallons more, and Malore dove again and enabled them to get up four barrels of beef. He was the only man that could dive, and to his intrepidity, and God's goodness they owe their lives.

The condition of the wretched men as to food and water was improved, but a new plague arose, grievous to be borne. In consequence of sleeping on the hard boards, their flesh became tender, and much chafed—and owing to living on salt provisions, and being constantly wet with sea water, they broke out with boils and sores, which were almost insupportably painful.

From the 21st of March till the 1st of April, it blew an almost incessant gale of wind, and their sufferings were very great, and their danger imminent. In this situation, when despair was depicted on every countenance, they again fell before the Lord and begged for life. But a short time elapsed when the vessel wore round so as to present her unbroken side to the gale, and in this position they lay comparatively secure.

During the time they were on the wreck, they were tantalized with the sight of five vessels passing—two of them within four or five miles of them! On the 3d of April, at about 2 o'clock, P. M. a man on the look-out gave the cry "Sail O!" She came, head towards them—and no sight ever blessed mortal eyes, that was more grateful. It was a reprieve from death, almost at the moment of the execution. When the approaching vessel discovered them, and lowered her boat, the crew, who had with difficulty been kept from the water during the brig's approach, flew to the cask and drank to satiety.

It proved to be the French brig La Forest, Capt. Caulin, who took the famished men from the wreck, and treated them most kindly and tenderly. It was four o'clock in the afternoon when they were taken off, accordingly they had been 46 days and 12 hours confined to the wreck, and all that time had lived on raw food. This took place in latitude 35 48, longitude 14 40. They had drifted more than seven hundred miles to the eastward!

They arrived at Gibraltar on the 13th, but the brig was quarantined, and they were debarred going on shore. The brig Caroline, of Boston, Captain Hill, finally sailed with them for Boston, whence they arrived on the 21st of May having been 111 days from Portland.

From the Boston Courier.

CURIOSA SINICA.

China is now opening to the intercourse and influence of Europe and America. The affairs of that vast empire, which comprises nearly a third of the whole human race, have acquired a highly important, and growing interest. Is great Britain to plant her foot upon the soil of China, as she has done upon Hindostan? Are her Chinese viceroys to renew the histories of Lord Clive, and Warren Hastings? Hopes and designs of this nature already display themselves in England, amid the exultations that follow the recent successes of the British arms in the East.

No other nation is so deeply interested in this subject as the United States; and whatever concerns the people of China, is now worthy of serious attention. I propose to offer a few miscellaneous observations on this subject; and first, as very few persons profess to know anything of the language, I submit a remark or two on that topic.

When the thirteen stripes and stars first appeared at Canton, much curiosity was excited among the people. News was circulated that a strange ship had arrived from the further end of the world, bearing a flag "as beautiful as a flower." Everybody went to see the *hwa kee chuen*, or "flower-flag ship." This name at once established itself in the language, and America is now called *hwa kee kwoh*, the "flower-flag country;" and an American, *hwa kee kwoh yin*, "flower-flag countryman;" a more complimentary designation than that of "red-headed barbarian," the name first bestowed upon the Dutch.

It is well known that all proper names in Chinese are significant; every character in the language expressing a thing, or an idea, as well as a sound.— There are, consequently, no unmeaning names in Chinese, corresponding to our Tom, Dick, and Harry, Jones, Davis, and Jenkins; but a man's name must be something like House or Barnes, White or Brown, Flood or Stone, Wood or Waters. Foreign names, however unmeaning originally, acquire, when written in Chinese, a significance which is often strikingly curious.

Yankee Doodle, and Washington, are the most remarkable of these etymologies, which have yet come under my notice. The two Chinese characters, *Yang kee*, signify "the flag of the ocean," a most appropriate name for the banner which is now to be seen wherever there is blue water. The Chinese have no D, and "Yankee Doodle" would be written *Yan-kee too-tee-lee*, "the flag of the ocean, sovereign people of the world!" This is an omen sufficiently flattering; and if the Chinese do not suspect there is "something in it," we must give them credit for being less superstitious than many other people.

"Washington" is no less happy in his transition into Chinese; for *Wo-shing-tung*, as it would be written, signifies no less than "rescue and glory at last." Could the name of the father of his country be expressed with more felicitous truth?

The Chinese attach great importance to expressive and high sounding names; and an ambassador to the Court of Pekin, whose name had not something imposing in Chinese, would be received pretty much in the way that Bubb Doddington anticipated, when he thought of going minister to Spain. The commissioner from the United States is very luckily gifted in this respect, for *Cu-shing* means "ancient glory;" a name that will satisfy the most fastidious courtier at the *Meaou Tang*, and augurs a prosperous issue to the "whole pigeon," as the Chinese would say.

When we consider that the Chinese have a body of literature upwards of three thousand years old, embracing every department of human knowledge, and that their immense country is full of books, it will excite surprise to reflect that so little attention has been paid to it in England and America. But trade, and not literature, has been the chief object that has led to the intercourse with that country. The language, moreover, has been represented by ignorant writers and timid scholars, as beset with difficulties almost insuperable to the learner. This is a monstrous exaggeration. Chinese is no more difficult to learn than Greek or German.

In our country, we have scarcely any Chinese works, even in the public libraries. Now, as books are about as cheap in China as newspapers are in the United States, I would suggest to our liberal Boston merchants who ship home loads of tea every week from Canton, whether they would feel the expense of imitating a little of the policy of the merchant prince of Florence, Lorenzo de Medici, who won a reputation greater than that of war and conquest, by importing written volumes, as well as pepper and nutmegs, for the benefit of his countrymen.

CHOONG KWOH.

FOR HOUSEKEEPERS AND FARMERS.

Ice.—In this melting weather, when ice is scarce, it is well for every one to recollect, that the best way to preserve it is to cover it up, two or three inches deep in sawdust. In this way, no perceptible loss occurs. It is infinitely better than rolling it up in woollen cloth; and involves no expense or trouble, and it is kept perfectly clean.—*Cincinnati Republican.*

Caterpillars.—A correspondent of the Cultivator says, that spirits of hartshorn, applied on a sponge to the midst of a caterpillar's nest, immediately kills all insects that come in contact with it.

Trees.—Rev. Mr. Richardson, of Hingham, has given renewed energy to a decaying apple-tree, nearly two hundred years old, by raising a bank of earth round the trunk five or six feet high. The "great elm" on Boston common, so long the pride of its citizens, was saved from death a few years ago, by a similar process. The hint is worth practising upon by all who have decaying trees.

Recipe for American Plum Pudding.—Take one quart and a pint of whortleberries, wash them, and let them drain through a sieve; to this put a pint and a half of molasses, dissolve a teaspoonful of pearl ash in warm water, and stir it in the molasses until its foams, then stir in flour enough till it becomes the consistence of pound-cake before it is baked, and spice to your taste. Tie the batter in a bag, and let it boil three hours—serve it up with sauce to your liking.

Quince Trees.—These should be pruned but little where the limbs ride: should be watered with strong soap suds; have ashes placed about them three times in the course of the season. Those branches which grow very near the ground, may be laid down and covered with earth five or six inches deep, leaving six inches or a foot, or more, according to the length of the limb. Thus you can obtain new trees, to be taken up and transplanted next spring.—*Traveller.*

Cure for Warts.—Dissolve as much common washing soda as the water will take up—then wash the hands or warts with this for a minute or two, and allow them to dry without being wiped. This being repeated for two or three days, will gradually destroy the most irritable wart.

Cholic in Horses.—The American Farmer says, that a teacup full of spirits of turpentine will give instant relief to horses laboring under this disorder. The relief is said to be instantaneous. The same remedy for cattle who are hoven from eating green food, is recommended.

The Chinese Gardeners.—The most perfect gardeners in the world, are to be found in China. They have experimented with so much accuracy, that they exceed all the world besides in their cultivation. They neglect nothing. All sorts of hair are used as a manure, and barber's shavings are carefully appropriated to that purpose. The annual produce must be considerable in a country where some hundred millions of heads are kept constantly shaved. In the case of everything except rice, the Chinese seem rather to manure the plant itself than the soil, supplying it copiously with their liquid preparation.

PROSPECTUS

OF THE REPUBLICATION OF THE

Christian Lady's Magazine,

EDITED BY

CHARLOTTE ELIZABETH.

To be published monthly, at 12 1-2 cents per number

Many periodical miscellanies exclusively appropriated for the ladies, composed of light materials, are diffused throughout our country; but a dignified religious magazine, adapted to the female members of the Christian communities, still is requisite. A highly valued work, edited by Charlotte Elizabeth, is published in London; the various topics of which are sterling in value, and permanent in their application; and these are discussed with an animation that renders them highly attractive and beneficial. Whence, the "*Christian Lady's Magazine*" is peculiarly adapted to enliven the hours of female domestic solitude; to spiritualize the affections and the understanding; to sustain faith, hope, love, and patience; and to stimulate obedience, fortitude, zeal, and perseverance; by the encouragement derived from meditation on divine truth, and the examples of those disciples, "who now inherit the promises." Combined with the essays in prose are chants of the sacred lyre, replete with fervid devotion and mellifluous harmony; which aid Christian ladies to warble the song of praise to "the Lamb that was slain," with "melody in their hearts to the Lord;" thus imparting both spiritual wisdom and consolation.

Charlotte Elizabeth, as an author, is extensively known, and highly esteemed in the United States. Although she is very decided in her principles, and unreserved in avowing and defending the truth as she understands and believes it; yet all her writings breathe the same spirit which the apostle Paul manifested in his delightful and exemplary supplication—"Grace be with all who love Jesus Christ in sincerity!"

The Christian Lady's Magazine will be issued as soon as it is received from London, a *facsimile* of the English edition, in monthly numbers, each containing 96 pages; which will form two handsome cabinet volumes, for only *one dollar and fifty cents per annum.*

As a new volume will be commenced in July next; it is proposed that the re-publication shall begin with the number for that month. *Subscriptions will be received at the Publication Office, No. 102 Broadway, New-York; and the work may also be had of all booksellers and periodical agents.*

JOSEPH MASON, *Publisher.*
No. 102 Broadway.

New-York, May 25th, 1843.

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—Job. xvii. 8.

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

The "Liberty Bell," for 1843.

THE "LIBERTY BELL," FOR 1843, IS FOR SALE, AT 143 Nassau street,—Edited by Maria W. Chapman, and containing choice articles by some of the ablest men in the anti-slavery ranks. Also, a few packs of anti-slavery visiting cards, beautifully executed—very cheap.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.

Philadelphia, May 4, 1843. 6m.

FREE LABOR DRY GOODS,

At Reduced Prices.

BROAD and bleached muslins, 4-4 and 5-4 wide; Manchester ginghams, superior quality; apron and furniture checks, colored muslins, 3-4 and 4-4 wide; pantaloon stripe, bed-ticking, knitting cotton, lamp wick, cotton yarn and linen thread, white and black wadding, cotton laps, calicoes, assorted paterns; cotton stockings.

PLAIN GOODS FOR FRIENDS.

Small stripe seersucker, at 25 cents per yard; drab and white silk Barcelona shawls; drab and white silk cashmere shawls, all sizes; drab merino and cashmere shawls, all sizes; mouslin de laines, figured and plain; drab spun silk hose, with a great variety of linen goods.

The above goods will be sold at prices much lower than heretofore. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 5th, mo. 4th 1843. 6m.

Free Labor Dry Goods,

Manufactured by the American Free-Produce Association.

THE committee on manufactures have adopted a *minor scale of prices*, the average reduction of which is greater, and the plan deemed more convenient, than the proposed deduction of 10 per cent. from the old prices.

Arrangements have also been made to increase the quantity and variety, as well as to improve the quality, of free goods, under the assurance of more liberal encouragement, which we hope to realize.

Articles on hand—Good shirting and sheetings, bleached and unbleached; Manchester and coat ginghams, various qualities, patterns, and prices; apron and furniture check, do. do. do.; table diaper, (birdeye and huckaback,) bleached and brown; thin muslins for linings, brown, bleached, and colored; Canton flannel, brown and bleached; buff pantaloon stripes, fancy do. do. white and black wadding, stockings, half hose, lampwick, cotton yarn, of various numbers, cotton laps or bats, bed ticking, calico, towels, table covers, knitting cotton, &c.

We have also, dress cord, suspenders, garters, &c. &c. Terms cash. Articles wanted in reasonably large quantities may be made to order.

Orders from the country may be addressed to either of the committee—James Mott, No. 36 Church Alley; D. L. Miller, jr. 88 North Front street; Sarah H. Palmer, 33 North Fifth street; or to our wholesale agent, J. Miller McKim, 31 North Fifth street. Housekeepers are requested to call or send their orders to Lydia White, retail agent, corner of Fifth and Cherry streets.

Philadelphia, 4th mo. 13, 1843.

☞ Papers friendly to the cause are requested to copy the above.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months.

$10,00 in advance will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office should be directed to *J. Miller McKim*, No. 31 North Fifth st.

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